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TRAVELS AND EXPLORATIONS OF THE JESUIT MISSIONARIES IN NEW FRANCE

1610-1791

THE ORIGINAL FRENCH, LATIN, AND ITALIAN TEXTS, WITH ENGLISH TRANSLATIONS AND NOTES; ILLUSTRATED BY PORTRAITS, MAPS, AND FACSIMILES

EDITED BY
REUBEN GOLD THWAITES
Secretary of the State Historical Society of Wisconsin

Vol. XLIII

LOWER CANADA, IROQUOIS: 1656-1657

CLEVELAND: The Burrows Brothers Company, PUBLISHERS, MDCCCXCIX

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The Imperial Press, Cleveland

3334

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PREFACE TO VOL. XLIII

Following is a summary of the documents contained in the present volume:

XCIV. Le Jeune writes (March, 1657) a short business letter to the hospital superior at Quebec. He refers to certain accounts and bills, some of which he has settled; and states that he has received certain alms for the Quebec convent. He also announces that more nuns are going thither from the Dieppe house.

XCV. The *Journal des Jésuites* for 1657 is written by Jean de Quen; it is much more full than in the years immediately preceding, especially in recording church ceremonies. In January, De Charny, the acting governor, despatches two Frenchmen to Onondaga; but they cannot go beyond Montreal, as they have no guide and the roads are bad. Services in the large church are begun March 31. The superior receives (April 3) the abjuration of a young man, presumably a Huguenot. A week later, he signs a petition, made by the carpenters of the town, for the establishment of the brotherhood of Ste. Anne. As soon as warm weather approaches, Onondaga Indians commit various hostile acts, notwithstanding the ostensible peace with that tribe. Jean Bourdon sets out, May 2, for his journey to find the North Sea. On the sixth, several Onondaga bands are prowling about Quebec; councils are held between

these and the French with their allies. All the speeches of the Onondagas "amounted to nothing,—*meræ ambages, meræ tenebræ.*" During the negotiations, an Onondaga is accidentally wounded by a Frenchman. Complaint of this is made; and Father le Moyne "applies to the wounded man a plaster, in the shape of a porcelain collar." The Onondagas return to their own country on the 15th, with three Huron ambassadors; on the way, the Hurons are prevented by the Mohawks from completing their journey. The first French vessel comes, this year, on May 27. The next day, a Mohawk band come to Quebec, to carry away the Hurons to their country,—for which purpose more councils are held. The French learn that the Mohawks have intrigued between the Hurons and Onondagas, to induce the former to go to the Mohawk country instead of Onondaga. The French try to persuade the Mohawks to delay this project until the arrival of the new governor, D'Argenson.

On the first day of June, Le Mercier arrives from Onondaga; he brings good news from its mission there. The next day, the Mohawks carry away a number of Huron women and children. On the thirteenth, the chapel and all the other buildings at Sillery are destroyed by fire. Three days later, one of the Huron tribes is embarked on the French shallops, to go to live at Onondaga; and, later, Le Mercier again goes thither.

A party of French and Algonkins, who had gone in April to trade with the Poissons-blancs, or Attikamègues, return to Quebec, July 15, laden with peltries. On the twenty-ninth occurs a notable arrival—that of the Abbé de Queylus and three Sulpi-

tian priests. Two weeks later, another Mohawk band come to Quebec, and carry away more of the Hurons to the Iroquois land. August 11, Bourdon returns from his voyage of exploration, which has proved fruitless, owing to the hostility of the Northern savages. On the twentieth, a French vessel arrives, whose captain brings information that the new governor, D'Argenson, had embarked on his vessel, but, long delayed by unfavorable weather, had returned to France. Le Moyne again sets out for the Mohawk country.

The curacy at Quebec is assumed by the Sulpitian abbé de Queylus, September 12; and, soon afterward, he delivers a sermon against the Jesuits. About this time, De Charny (temporary governor in place of his father, De Lauson) returns to France; D'Ailleboust takes his place until D'Argenson shall arrive. The new governor complains to the Jesuit superior of the latter's want of confidence in him regarding affairs at Onondaga, especially because the presents sent thence to Onontio have not yet been delivered to him. These are accordingly sent to D'Ailleboust by the superior. Unfortunately, another grievance arises between them. Letters from the Jesuits, criticising the governor and De Queylus, fall into the hands of the latter, who are greatly offended thereat. On the following Sunday, the abbé delivers "a satirical discourse" aimed at the Jesuits.

Various attacks by the Iroquois, upon both the French and their allies, are recorded in the closing months of the year. D'Ailleboust adopts more vigorous measures than his predecessors had taken; he has all the Iroquois who are at the settlements arrested and put in irons, and then sends two of

them back to their own country, to inform their tribesmen that the French now hold hostages of theirs, for the murders which they have committed.

A Huron girl of fifteen years dies (Nov. 3) at the hospital, who has become a nun, taking the veil in her last hours. Many of the Algonkins come down to the French settlements, and D'Ailleboust invites them to bring others of their number, to spend the winter at Quebec.

Another chapter in the Sulpitian controversy is a summons to appear in court, *in re* the petition of De Queylus that the Jesuits be compelled to surrender their house for his use, or else refund the 6,000 livres given in 1645, by the habitants, for the erection of a clergy-house. They are also embarrassed by another claim, for money due one of the habitants; this man dies, a fortnight later. A dispute arises between the members of the council of Quebec and those of the court of justice, as to precedence in the church procession and in the reception of the blessed bread.

An experiment in regulating the liquor traffic is tried at Three Rivers. De la Poterie, a seignior there, desiring to repress the disorders consequent upon the ordinary sale of liquor to the Indians, opens a tavern, where wine is sold to them at the rate of "two pots for a winter beaver, and one for a summer beaver." The savages do not amend their conduct, and complaints are made against the tavern. The seignior consults with D'Ailleboust, who decides that the tavern must be closed. "Nevertheless, it was continued."

XCVI. In this volume are presented Chaps. i.–xvi. of the *Relation* of 1656–57; the remainder will appear in Vol. XLIV. It is prefaced by a short letter to the

provincial from Le Jeune, procurator in France for the Canadian missions. He explains that misfortune has again befallen the *Relation* (this year, written by De Quen); the ship by which it was sent was "captured by the Spaniards, and all the letters on board were thrown into the Sea." Le Jeune therefore compiles a report of the mission work, from some letters recovered from this disaster, and some others which arrived in France too late for the *Relation* published last year.

The burden of this year's report is the work newly begun among the Iroquois tribes. Late in 1655, an embassy from the Senecas arrives at Quebec, desiring to form an alliance with the French. They are cordially received, and set out for their own country; but they are slain, not far above Montreal, evidently by some of the Mohawks, who are jealous of any friendship between the French and tribes other than their own. Another embassy comes in January, 1656, at the head of whom is a chief of high standing; "whose heart was entirely French, and who was already won over to the faith;" they ask for Christian teachers to live among them. Again the Mohawks thwart their desire, by killing this chief while he is on a hunting expedition.

Late in April, 1656, a large Mohawk band come to attack the Hurons. They are delayed at Three Rivers by parleys and presents, until word of the affair can be sent to Quebec. Father le Moyne, who is experienced in dealing with the Iroquois, immediately goes to meet the Mohawks, and after listening to his arguments, they agree to abandon their design against the Hurons, and their army ostensibly disperses. A little later, these treacherous savages,

lurking in the woods, fall upon the Onondagas who are escorting the French to their country; but they pretend that this attack was due to a mistake on their part. Again dissembling, these same Mohawks slyly return down the river to Quebec, and, at early morning, fall unexpectedly upon the Hurons of the colony on Orléans Island, killing or capturing many. Some of these captives are burned to death; another, who escapes after being tormented, recounts the sad tale at Quebec. Among the Huron prisoners are many young women, and several of the most fervent Christians, "the flower of the Huron congregation;" they are carried away in the very sight of Quebec, and the French are too weak to prevent this seizure of their allies and dependents. They are held by the Iroquois, for several days, in an encampment near Three Rivers, where one of the Jesuits visits them several times; "never have they been more fervent or bold in manifesting their devotion, which, in many, would appear extraordinary even in a cloister."

The journey of the Jesuits and French soldiers to Onondaga is described at length, in the journal kept by one of the party, doubtless Father Dablon. This is preceded by a rehearsal of the considerations which induced the missionaries to go thither, despite their long experience of Iroquois treachery and cruelty. A captive Huron, escaped from the Onondagas, tells at Quebec their plot to massacre all the French and Hurons, after they shall have lured these into the Iroquois country. The Mohawks, although pretending to be at peace with the French, may become hostile at any moment, owing to their wild jealousy of the Onondagas, and their desire to compel the

latter to trade with them and the Dutch, instead of the French. These dangers, with the difficulties and expenses of the enterprise, make the Fathers hesitate; but not for long. Their decision to make the effort is based not only upon their desire to convert the heathen, but upon their perception that it is necessary to pacify the Iroquois at this critical time, lest these begin — as they have already threatened — a war of extermination against the French and their allies. Accordingly, Le Mercier takes with him on this errand Fathers Ménard, Dablon, and Frémin, and two brethren; they are accompanied by some forty Frenchmen. While traveling through the wilderness east of Lake Ontario, they encounter the Huron captive before mentioned, who had escaped from the tortures of the Mohawks; they aid him, and give him a canoe with which to reach Montreal. Their provisions being consumed, they suffer from hunger, but having sent ahead a courier to Onondaga, relief is despatched thence. Before this comes, however, all but five of their savage escort have deserted them. At last, thirty-four days after leaving Montreal, they reach (July 11) the place appointed for the mission, on the shore of Onondaga Lake. The writer mentions some notable characteristics of this locality, — the salt springs, the vast flocks of wild pigeons, and the numerous rattlesnakes. The Indians eat these snakes, and find them as well flavored as eels. The spot chosen by the Fathers is not infested by these reptiles, which haunt the vicinity of the salt springs.

At the spot chosen for their residence, they find awaiting them a great crowd of savages, who give them cordial welcome. After a little rest, the French

erect cabins for their dwellings, and a fortification for the soldiers. They visit the chief village of the tribe, where they are flattered, caressed, and feasted to the utmost. Envoys from the other Iroquois tribes are attending a great council at Onondaga; and the Fathers devote themselves to conciliating and winning these men.

In this council, Le Mercier is chosen arbiter of the difficulty between the Senecas and Mohawks. The Fathers adapt themselves to the customs of the tribes, and make both speeches and presents in all important matters; these, with Chaumonot's fluency in their language, delight the Iroquois. Having won their approval and good will, he preaches to them the gospel, with great eloquence and power. The Mohawks claim to be most friendly to the French; but the latter are warned by their hosts not to trust the Mohawks, who are deceitful and treacherous.

The Fathers build a chapel at Onondaga, and a residence on the shore of the lake, which latter they call Ste. Marie of Gannentaa. They preach, teach, and baptize, at every opportunity, while the Frenchmen who have come with them are erecting the buildings. All this is done in the heat of midsummer, with insufficient food and lodging, and many other privations. They suffer from the sudden change of climate, and the harassing attacks of mosquitoes, both day and night. The result is, that the entire party become ill, "with no other succor than that of Heaven." This help is theirs, however; for God sends them abundance of game and fish, and the Indians bring them fresh vegetables. In consequence, they soon recover health. Soon afterward, Ménard and two Frenchmen are sent to the Cayugas,

at the urgent request of that tribe; and Chaumonot proceeds to the Senecas, to begin, as the Fathers hope, a mission among those people.

It is apparently a part of De Quen's report which proceeds to describe the manner in which part of the Hurons were carried away from Orléans Island by the Iroquois, in the spring of 1657. The Bear clan go with the Mohawks; that of the Rock, with the Onondagas; while the "nation of the Cord," as they are known to the French, refuse to leave Quebec. An account is given also of Le Moyne's second voyage to the Mohawks, on an errand partly political, partly evangelistic.

At Sillery, a great misfortune has befallen the infant church. In June, 1657, fire destroys there the Jesuit residence, the chapel, and some of the dwellings. The Fathers desire to rebuild this mission; but they have not means to do so unless they receive aid therefor. Various incidents of piety and virtue among the Sillery neophytes are related.

A letter from one of the Fathers on Orléans Island gives an account of the Huron colony before its removal thence,—consisting mainly of instances showing the fidelity and devotion of those converts. One of them "manifested a zeal which I have never observed in any Savage, in informing me of faults in the members of the Congregation, without sparing his own relatives; this greatly assisted me in applying a remedy." The Congregation ("of our Lady") numbers eighty members, and is highly useful in training the Indian disciples in piety and morality.

The Iroquois country, its physical characteristics, and resources, are described. The trees and fruits of the country are mentioned. The springs of salt,

sulphur, and petroleum excite the wonder of the French visitors to that region,—as also do the fertility of the soil, and the abundance of fish in the streams and lakes. The five Iroquois tribes who dwell in that land are characterized. Their ferocity and cruelty are extreme, and, in their thirst for blood, they have so devoted themselves to war that their own losses are enormous; "they have so depopulated their own Villages that these now contain more Foreigners than natives of the country." The Senecas comprise people from as many as eleven different tribes. Some account is given of the Iroquois customs in marriage, sickness, mourning, and burial; their domestic relations; their superstitions, especially as connected with dreams; etc. Their hospitality, and kindness to their own poor, are highly praised. They show the utmost kindness to the Frenchmen who have settled at Onondaga, and Le Mercier has been adopted by the leading chief there. The Senecas offer an excellent and advantageous residence for the "black robes," if they will live among them.

The Iroquois mission indicates great promise of success. "More Iroquois have become Christians in two months than there were Hurons converted in several years. . . . Their fervor would cause this nascent Church to be taken for a Church already formed and established for many years,—nay, for several centuries." Nevertheless, the labors of the missionaries are hindered by the superstition and vice of the people; and the usual slanders against the Fathers and their religious practices are repeated in this new field. Many incidents are related of their experiences in preaching the gospel, especially at

Onondaga, where the most interest and fervor are manifest. An earnest appeal is made to Christians in France, to contribute funds for the redemption of the Christian captives (largely Huron) who are held in slavery by the Iroquois. The mission begun by Chaumonot and Ménard among the Cayugas is described, in a letter written by Ménard. At first they are coldly received; but the chiefs are friendly, and soon a little group of converts is gathered; many others bring their children for baptism. Ménard returns to Onondaga after a few months; but at the urgent request of the Cayugas, he soon goes back to them, and his labors meet with great success.

R. G. T.

MADISON, WIS., April, 1899.

XCIV - XCV

Miscellaneous Documents, 1657

XCIV.— Lettre du R. P. Paul le Jeune, S.J., à la R. M. Superieure de l'Hotel-Dieu à Kebec. n.p., March, 1657

XCV.— Journal des PP. Jésuites, en l'année 1657

Sources: In publishing Doc. XCIV., we follow the original MS. in the archives of St. Mary's College, Montreal. Doc. XCV., we obtain from the original MS. in the library of Laval University, Quebec.

Lettre du R. Père Paul le Jeune, S.J., à la R. Mère Superieure de l'Hotel-Dieu à Kebec.

Ma Rde Mere

Jesus soit vre salut. voicy L abbregé d'vne plus grande Lettre que ie vous ay escrit.

J'ay fait tenir a mr Grignon 800ll pour l'execution de vre memoire apres auoir toutes vos Rescriptions. Je feray tenir le reste que i'auray d'argent a vos sœurs de Dieppe tant pour vre memoire que pour le passage des sœurs qu'elles vous enuoyent.

J'ay informé Mada. d'eguillon de tous vos affaires Je luy ay fait voir vre facture et les comptes que ie vous enuois vous resterés Redeuables si elle ny pouruoit.

Vous faites bien de faire receuoir l'an prochain et les annees suiuantes vre argent par vos sœurs de paris et de leur addresser vos Rescriptions, mais gardés pour ces Rescriptions ce que i'en ay escrit au P. Richard. Ma chere mere c'est le meilleur d'addresser vre petit fait a vos bonnes meres elles vous affectionnent Je leur donneray les aumosnes qu'on maddresse pour vous.

Je n'ay point ouÿ parler de Sans soucy ie ne scay ou il est Le P Lyonne va à misk8 il ma dit qu'il escriroit aux peres a Kebec. J'ay témoigné a Jaques cottret la satisfaction que vous aués reçue de Luy. Pour vre Retable Je ne scay où vous trouuerés de

Letter of Rev. Father Paul le Jeune, S.J., to the Reverend Mother Superior of the Hotel-Dieu at Kebec.

MY REVEREND MOTHER,

Jesus be your salvation. Here is The summary of a longer Letter that I wrote to you.

I have forwarded to monsieur Grignon 800 livres in settlement of your account; after having all your Orders, I will forward what money I have remaining, to your sisters of Dieppe,—both for your account and for the passage-money of the sisters whom they are sending you.

I have informed Madame d'eguillon about all your affairs. I have shown her your bill, and the accounts that I send you; you will remain Accountable unless she provide for them.

You do well to have your money received, next year and in subsequent years, by your sisters at paris, and to address your Orders to them; but observe in regard to these Orders what I have written to Father Richard. My dear mother, it is best to address your little account to your good mothers; they are well disposed to you. I will give them the alms which are sent to me for you.

I have not heard mention of Sans soucy; I know not where he is. Father Lyonne is going to miskou. He told me that he would write to the fathers at Kebec. I have assured Jaques cottret of the satis-

L argent pour y satisfaire La R^de^ mere de la Resurrection qui vous honore y pense.

Depuis cecy commancé L'affaire de P Lyonne a este changée il sen va a Kebec auec m^r^ le Gouuerneur. Item on ma ecrit que sanssoucy s'en alloit de Baieux a Dieppe pour s'embarquer auec vos sœurs qui vous vont voir elles partiront dans le vaisseau du Capit. poullet vers le quasimodo. Je ne scay s'il partira ceste année des vrsulines. priés pour vn pauure pescheur

Ma R^de^ mere
Vostre tres humble seruit. en n s.
PAUL LE JEUNE.

commancée en feburier fermée en mars 1657

[Addressed: — A La R^de^ mere
La R^de^ mere supériore
de l'hotel Dieu
A Kebec]

faction that you received from Him. As for your Altar-screen, I know not where you will find Money to pay for it. The Reverend mother de la Resurrection, who honors you, is thinking of it.

Since this was begun, Father Lyonne's plans have been changed; he is going to Kebec with monsieur the Governor. *Item*, information has been sent me that sanssoucy was going from Baieux to Dieppe, in order to embark with your sisters who are going to see you. They will sail in Captain poullet's vessel about low sunday. I know not whether any ursulines will sail this year. Pray for a poor sinner.

My Reverend mother,
Your very humble servant in our lord,
PAUL LE JEUNE.

Begun in february, and ended in march, 1657.

[Addressed:— To The Reverend mother,
The Reverend mother superior
of the hotel Dieu
At Kebec.]

Journal des Pères Jésuites, en l'année 1657.

1657 IANUIER

1 On tira le Canon a la pointe du Iour & a la l'eleuation de l'hostie a la grande Messe.

3 deux francois par ordre de Mr Charni partirent de quebec pour porter nos lettres aux trois Riuieres.

pain beni a Sillery, sauvages absents...

6 On cõmenca a donner le pain benit en la Chappelle de Sillery ou pour lors il ny auoit point de sauuages apres en auoir obtenu la permission du pere sup^r par vne requeste a luy presentée et accordée 3 iours auparauant

Litanies reprises.

On recomenca a dire les litanies de la Ste Vierge apres la Messe pour les Necessités du païs pour les affaires de ce païs que l'on traitte en france, pour les Embarquemens. pour Les Missions den hault & d en bas pour &c.

Pont de glace iusqu'a L Isle—

14 La Riuiere gela de part en part du cotè du nord depuis le sault Iusques a lisle.

22 partirent 4 francois de quebec pour faire vn Voyage aux trois Riuieres.

30 partirent de quebec par ordre de Mr Charni deux francois pour Onontage.

FEBURIER

12 a 9 heures du soir vn des deux Iroquois Anieronons restez dans la Cabane d'atchenha

Journal of the Jesuit Fathers, in the year 1657.

1657, JANUARY.

1. The Cannon was fired at Daybreak, and at the elevation of the host at high Mass.

3. Two frenchmen, by order of Monsieur Charni, left quebec to carry our letters to three Rivers.

6. We began to give the blessed bread in the Chapel of Sillery,—where just then there were no savages,—after having obtained the father superior's permission through a request presented to him, and granted 3 days before.

Bread blessed at Sillery; savages absent.

We resumed saying the litany of the Blessed Virgin after Mass,—for the Necessities of the country; for the affairs of this country which are transacted in france; for the Embarkations; for The upper and lower Missions; etc.

Litany resumed.

14. The River was entirely covered with ice on the north side, from the sault To the island.

Bridge of ice to The Island.

22. 4 frenchmen left quebec to make a Journey to three Rivers.

30. Two frenchmen left quebec, by order of Monsieur Charni, for Onontage.

FEBRUARY.

12. At 9 o'clock in the evening, one of the two Anieronon Iroquois who had remained in

fut blessè a la teste d un tizon par vn Alguonquin yure, venu depuis peu de Iours des trois Riuieres. l alguonquin s appelle Mite8emeg. Le coup est Leger.

11. 12. 13 On fit L oraison des quarante heures le St sacrement fut exposè en Nostre Chappelle le 11 Iour depuis 4 heures du matin. Iusques a 8 du soir. on y fit le saluer a 5 heures.

Le 12 on exposa le st Sacrement a l hospital Il y eut Grande messe et sermon et salut a 4 et demi du soir.

Le 13 on exposa le st sacrement aux Vrsulines On y chanta Grand'messe en musique il y eut sermon & salut a 4 heures du soir

12 congreganistes 1. ass. dans La chamb. Du pere Poncet...

14 Le Iour des Cendres le P. Poncet fit la premiere assemblée dans sa Chambre des Congreganistes de Nostre dame. Ils estoient douze.

A 9. heures du soir fut blessè d'un coup de tizon vn des deux Iroquois restè a quebec, par Mite8emeg algonquin yure. le coup fut fauorable, la satisfaction faite par vn collier, tout se passa bien

1. messe de Mr vignard

24 Mr Vignard dit la premiere messe dans la chappelle de la Congregation de nostre dame en la premiere assemblee des Congreganistes ou Mr de Charni fut recognu le prefet de ladite Congregation.

1. prefet de la Congaon.

Au soir arriuerent nos deux francois, de Montreal n'ayant pú passer outre pour Onon-

the Cabin of atchenha was wounded in the head by a firebrand in the hands of a drunken Alguonquin, who had come a few Days previously from three Rivers. The alquonquin's name is Mitewemeg. The injury is Slight.

11, 12, 13. The forty hours' devotion was held. The Blessed sacrament was exposed in Our Chapel on the 11th Day from 4 o'clock in the morning Until 8 in the evening. The benediction was at 5 o'clock.

On the 12th, the blessed Sacrament was exposed at the hospital. There was High mass and a sermon, and benediction at half past 4 in the evening.

On the 13th, the blessed sacrament was exposed at the Ursulines'. High mass was sung there with music. There was a sermon and benediction at 4 o'clock in the evening.

12 members of the congregation; 1st meeting, in father Poncet's room.

14. On Ash Wednesday, Father Poncet held, in his Room, the first meeting of the Congregation of Our lady. Twelve were present.

At 9 o'clock in the evening, one of the two Iroquois who remained at quebec was wounded with a blow from a firebrand in the hands of Mitewemeg, a drunken algonquin. The blow was not serious; satisfaction was made with a collar, and all passed well.

Monsieur vignard's 1st mass.

24. Monsieur Vignard said the first mass in the chapel of the Congregation of our lady, at the first meeting of the Congregation, at which Monsieur de Charni was announced as the prefect of the said Congregation.

1st prefect of the Congregation.

At evening, our two frenchmen arrived

tage selon l'ordre qu'ils en auoient faute de guide et du Chemin qui estoit long et mauuais.

MARS

P. albanel revient des monts n. Dame

8 le P. Albanel auec Mr Lepinè & 4 francois Retourne par terre du cotè du sud, de son hyuernement auec les sauuages. Il eut fain en chemin en son retour par terre lespace de 12 Iours Il estoit parti des montz nostre dame le 3 feburier.

Sr. St. Ignace morte.

15 Iustement a midy expira dans vn assoupissement sœur st Ignace hospitaliere. L enterrement se fit le lendemain a 9 heures du matin.

22 Retourna a tadoussac le P Albanel auec le sieur Lespinè en chalouppe

25 Vn Ieune francois appellè le grand Iacques ou le picard passant sur les glaces pour aller a L isle d'orleans Enfonca et se noÿa.

Iour des Rameaux

Le Pere supr dit la grande Messe n'ayant que le Pere poncet pour 1 assister sans diacre et soubdiacre. le P Poncet fit l'eau beniste dans la sacristie, puis il asperga le peuple. en suitte il fit vne petite d'instruction sur la Ceremonie des Rameaux qui se fit incontinent apres par le P Supr. Il donna les Rameaux a Mr Le Seneschal Mr Charni n'i estoit pas puis aux Marguilliers. le P Poncet fit la distribution au peuple. Le P supr. Chanta seul la passion.

28 on les Chanta en nostre chappelle. Mr

from Montreal, not having been able to pass beyond to Onontage as they had been ordered to do, for lack of a guide and on account of the Road, which was long and bad.

MARCH.

Father albanel returns from the nostre Dame mountains.

8. Father Albanel, with Monsieur Lepinè and 4 frenchmen, Returns by land, on the south shore, from his wintering with the savages. He suffered hunger on the way, returning by land, for the space of 12 Days. He had left the nostre dame mountains on the 3rd of february.

Sister St. Ignace dead.

15. Precisely at noon, sister st. Ignace, a hospital nun, expired in a swoon.[1] The burial took place the next day, at 9 o'clock in the morning.

22. Father Albanel returned to tadoussac with sieur Lespinè, by shallop.

25. A Young frenchman called "big Jacques" or "the picard," while passing over the ice to go to The island of orleans, Broke in and was drowned.

Palm Sunday.

The Father superior said high Mass, having only Father poncet to assist him, without deacon or subdeacon. Father Poncet prepared holy water in the vestry, and then sprinkled the people. Thereupon, he gave a brief instruction concerning the Ceremony of the Palms, which was performed immediately afterward by the Father Superior. He gave the Palms to Monsieur The Seneschal,— Monsieur Charni was not there,— then to the Churchwardens. Father Poncet made the

Les tenebres Mercredy.

Godefroy chanta la 1ere lecon La 2de pierre duquet. La 3° Mr de repentigni. Tout alla bien.

29 Le P Supr dit la grande messe: personne de nos PP. ny Cõmunia quia non erat numerus competens. on Chanta tenebres, et le salut.

30. on chanta tenebres.

office dans la grande Eglise.

31. on Cõmenca a officier dans la grande Eglise. Le P Supr officia — Tout alla bien.

AURIL

Pasques.

1. Le P Supr officia a la grande Messe. il y eut deux grandes Messes. auec diacre et soubdiacre. Salut chez nous a 5 heures.

Au matin arriuerent de Montreal deux agnieronons pour faire des presens aux hurons vide. [*blank space*]

On prescha apres disner.

2 On chanta la grande Messe auec Diacre et soubdiacre on prescha le matin ce fust le predicateur du Caresme. Salut a 5 heures a l hospital.

3 grand Messe auec Diacre et soubdiacre. Salut apres disner aux Vrsulines.

abjuration.

Ie fis faire abiuration d heresie en ma chambre en presence de Iobin & pierre du Val Et du p Chastelain selon la formule du conseil de trente a Vn garcon appartenant au dit Iobin appellè Rene voie.

10 partit Mr de Charni pour les trois Riuieres dans Vne Chalouppe.

distribution to the people. The Father superior Sang the passion alone.

28. They were Sung in our chapel. Monsieur Godefroy sang the 1st lesson; pierre duquet, the 2nd; Monsieur de repentigni, the 3rd. All went well.

The Tenebræ, *on Wednesday.*

29. The Father Superior said high mass; none of our Fathers received Communion, *quia non erat numerus competens.* We Sang the *tenebræ* and the benediction.

30. We sang the *tenebræ.*

31. We Began to hold services in the large Church. The Father Superior officiated. All went well.

Services in the large Church.

APRIL.

1. The Father Superior officiated at high Mass. There were two high Masses, with deacon and subdeacon. Benediction with us at 5 o'clock.

Easter.

In the morning, two agnieronons arrived from Montreal, to make presents to the hurons; *vide* [*blank space*].

There was preaching after dinner.

2. We sang high Mass, with Deacon and subdeacon. There was preaching in the morning, by the preacher for Lent. Benediction at the hospital at 5 o'clock.

3. High Mass, with Deacon and subdeacon. Benediction at the Ursulines' after dinner.

I directed in my room,—in the presence of Jobin, pierre du Val, And father Chastelain, according to the formula of the council of trent,—the abjuration of heresy of A servant

Abjuration.

Confrairie de Ste. anne.

Ce Mesme Iour Ie signè a la Requeste des Menusiers demandans 1 etablissement de la Confrerie de Ste Anne.

poissons blancs

20 partit pour Tadoussac Martin grouel, Et des trois Riuieres vne Bande de francois pour la traitte des poissons blancs.

22 Le P Superieur donna l'habit a 1 hospital a Marguerite Bourdon.

25 Nous eusmes nouuelle de Montreal qu'un canot de Cincq Onontaeronons passant par montreal auoit dit que luy Onontaeronon 50e venoit En guerre a quebec contre le huron Et Algonquin.

28 Cette nouuelle fut Confirmee des trois Riuieres. on adiousta qu'vne fẽme huronne fut blessee dans le lac St pierre par vn des cincq Onontaeronons Lequel dit qu'il estoit suïui de 3 autres bandes. Ce canot n'apporta aucune Nouuelle des francois d'Onontagè.

MAY

2 Mr bourdon leua L ancre de quebec pour le Voyage du Nord.

5 arriua le sieur de lepinè de tadoussac Et trois Chalouppes de sauuages.

6 huict Onontaeronons Entrerent dans le fort de silleri le matin trouuant La porte ouuerte C estoit pour trouuer occasion de parlementer aux francois ou aux hurons.

Degats des Iroquois.

Le Mesme Iour sur le midy Les Onontaeronons tuerent vne Vache appartenante a pierre

belonging to the said Jobin, called Rene voie.[2]

10. Monsieur de Charni left for three Rivers in A Shallop.

This Same Day, I signed the Petition of the Carpenters, asking for the establishment of the Brotherhood of St. Anne.

Brotherhood of St. anne.

20. Martin grovel left for Tadoussac; And a Band of frenchmen left three Rivers, to trade with the poissons blancs.

Poissons blancs.

22. The Father Superior gave the veil to Marguerite Bourdon, at the hospital.

25. We had news from Montreal that a canoe of Five Onontaeronons, passing by montreal, had said that they — a part of 50 Onontaeronons — were coming to quebec, To war against the hurons And Algonquins.

28. This news was Confirmed from three Rivers; it was added that a huron woman was wounded at lake St. pierre by one of the five Onontaeronons, Who said that he was followed by 3 other bands. This canoe brought no News of the french at Onontagè.

MAY.

2. Monsieur bourdon weighed Anchor at quebec for the Voyage to the North.[3]

5. Sieur de lepinè, And three Shallops of savages, arrived from tadoussac.

6. Eight Onontaeronons Entered the fort of silleri in the morning, finding The gate open, in order to gain an opportunity to treat with the french or the hurons.

On the Same Day, about noon, The Onontaeronons killed a Cow belonging to pierre

Havoc by the Iroquois.

biuil dit le suisse sur la graue vis a vis de son logis. Il tira vn pierrier dessus les Onontaeronons sans Effet. Ils tuerent encor vne truie pleine appartenante au mesme.

armée d'Iroquois

Le mesme Iour le P le Moine alla a Sillery & des 8 Onontaeronons qui y estoient en amena trois en Nostre maison de quebec pour parler aux Hurons Et Alguonquins. Cela fit bien du bruit. Il y auoit 40 Onontaeronons Cabanez en 4 cabanes vis a vis de Sillery de l autre bord de la riuiere Iean peltier les fut voir. item dix autres qui entrerent dans la maison de Mr thomas hayot sur le bord de la Riuiere. item quelques autres qui a 2 heures de nuict furent a Monceaux pour entrer dans la Maison. Vn francois leur tira vn coup de fusil pour leur faire peur, ils s'enfuirent.

7 Le Conseil fut tenu dans nostre sale pour escouter l'Onontageronon Et scauoir de sa bouche ce qu'il venoit faire icy, tout ce quil dit n'aboutit a rien, Meræ ambages, Meræ tenebræ. Ceste assemblee estoit composee de Onontageronons dAgnieronons, de hurons d'Alguonquins, de Montagnes et de francois. Mre Charni y assista.

L onontageronon parla le premier, Et fit 6 presens de porcelaine Enfilee qui disoient tous le mesme, scauoir Ie quitte ma hache ie suis ton frere toy francois. toy Alguonquin toy huron qui comprend trois nations. Et a L Agnieronon il dit Ie ne fay rien en Cachette, Tu diras

bivil, called "the swiss,"[4] on the strand, opposite his dwelling. He fired a swivel-gun at the Onontaeronons, but without Effect. They also killed a sow with farrow, belonging to the same man.

An army of Iroquois.

On the same Day, Father le Moine went to Sillery; and, of the 8 Onontaeronons who were there, he brought three to Our house at quebec, to talk with the Hurons And Alguonquins. That created a great stir. There were 40 Onontaeronons Lodged in 4 cabins opposite Sillery, on the other shore of the river; Jean peltier went to see them. *Item*, ten others, who entered Monsieur thomas hayot's house, on the shore of the River. *Item*, some others, who, at 2 o'clock at night, were at Monceaux, to enter the House. A frenchman fired a gun at them, to frighten them, and they fled.

7. A Council was held in our hall to hear the Onontageronon, And to learn from his lips what he came to do here; all that he said amounted to nothing,—*Meræ ambages, Meræ tenebræ.* This assembly was composed of Onontageronons, Agnieronons, hurons, Alguonquins, Montagnais, and french. Monsieur Charni was present.

The onontageronon spoke first, And made 6 presents of porcelain Beads, which all said the same thing, to wit: "I throw away my hatchet; I am thy brother, thou frenchman, thou Alguonquin, and thou huron, who comprisest three nations." And to The Agnieronon he said: "I do nothing in Secret.

a tes gens en ton païs ce que tu m'a veu faire

Incontinent apres Et sur le Chant l Anieronon fit six presens aussy en porcelaine enfilee, qui Disoient tous le mesme. Au francois a l alguonquin aux trois Nations huronnes Ie me resiouis de ce que vous receuez bien mon frere aisné le Onontageronon. Et a l onontageronon Ie me resiouis de ce que tu portes la paix partout

Le soir du mesme fut faite vne seconde assemblee en mesme Lieu et des mesmes personnes, ou chaque nation respondit 1° aux presens de l Onontageronon 2° de L Agnieronon. Le francois parla le 1er a l onontageronon, et luy dit par Vne brasse de porcelaine garde ta parolle ne reprend plus ta hache contre le huron. 2 le huron dit voila qui est bien que tu viens visiter tes Amis et que tu as iettè ta hache. 3° L'Alguonquin dit nous sommes freres de tout temps Ie tiens ma parole aussy bien que le francois.

Le francois Respondit a l'Agnieronon voila qui est bien que vous estes contens tous deux toy Agnier. et toy Onontager. il ne tiendra qu'a vous que la terre ne soit vnie.

10 Iour de L ascention. le P le Moine estant a Sillery tint Conseil auec Le huron et L'Onontageronon. scauoir si le huron se donneroit a lonontageronon. le Conseil fut troublè par vne Nouuelle, qu'on apporta qu'vn Onontageron auoit estè blessè d'vn coup de fusil a

Thou shalt tell thy people in thy country what thou hast seen me do."

Immediately thereupon, after the Song, the Anieronon also made six presents of porcelain beads, which all Said the same thing. To the frenchman, to the alguonquin, to the three huron Nations: "I rejoice that you kindly receive my elder brother, the Onontageronon." And to the onontageronon: "I rejoice that thou dost carry peace everywhere."

On the evening of the same day, a second assembly was held at the same Place and by the same persons, at which each nation responded, in the 1st place, to the presents of the Onontageronon; and, in the 2nd place, to those of The Agnieronon. The frenchman spoke 1st to the onontageronon, and said to him, with A brasse of porcelain beads: "Keep thy word; do not again take up thy hatchet against the huron." 2nd: The huron said: "It is well that thou comest to visit thy Friends, and that thou hast thrown away thy hatchet." 3rd: The Alguonquin said: "We are brothers from all time; I keep my word, as well as the frenchman."

The frenchman Answered the Agnieronon: "It is well that you are both content,— thou, Agnieronon, and thou, Onontageronon. It will depend only on you that the land be united."

10, Ascension Day. Father le Moine, being at Sillery, held a Council with The huron and The Onontageronon, to wit: whether the huron should give himself to the onontage-

la cuisse Legerement par Mr le Mire qui Vouloit reprimer L insolence dudit Onontageronon et de ses compagnons qui faisoient les Insolens & les larrons dans sa maison.

Le Capitaine fit ses plaintes, le P. le moine mit vne emplastre d'vn collier de porcelaine au blessè. le Capitaine aussy fit vn present au francois mescontent de la Ieunesse d'Onontage. Item vn second presen pour payer les vaches tüées par la Ieunesse. Enfin vn 3e present pour paier le francois d'eslargir ses bras et laisser aller tous les hurons qui Voudroient aller a Onontage. Puis en Cachette ledit Capitaine fit vn present d'vn beau Collier au huron de la nation d'Arendageronon pour l attirer a Onontage. Le present au lieu d estre cache fut produit par le huron a quebec Le soir du Iour qu'il retourna du Conseil fait a sillery, dans L assemblee des Alguonquins Et hurons.

11 Au matin le huron respondit a ce collier d Onontageronon par deux presens par La bouche de Atsenha dit le plat.

Le mesme Iour 11. L alguonquin fit 5 presens au huron de 10 peaux d orignac 1°. Ie te remets La teste que l agnierons t'a souuent couppee. 2 Ie t'essuie tes larmes. 3 ie te donne vn breuuage. 4 Nous sommes freres risquons Ensemble tousiours. 5 Ne t en va pas sitost a Agnie ny a Onontage, attends encor vn peu ne part point que tu n'aye

ronon. The Council was disturbed by the News that an Onontageronon had been Slightly wounded by a gunshot in the thigh, by Monsieur le Mire,[5] who Wished to repress The insolence of the said Onontageronon and of his companions, who were acting Insolently and as thieves in his house.

The Captain made his complaints. Father le moine applied a plaster, in the shape of a porcelain collar, upon the wounded man. The Captain likewise made a present to the frenchman, who was dissatisfied with the Youth of Onontage. *Item*, a second present, to pay for the cows killed by the Young men. Finally, a 3rd present, to pay the frenchman to open his arms wide, and release all the hurons who Might wish to go to Onontage. Then, in Secret, the Captain made a present of a fine Collar to the huron of the nation of Arendageronon, in order to attract him to Onontage. The present, instead of being concealed, was produced by the huron at quebec, on The evening of the Day when he returned from the Council held at sillery, in The assembly of the Alguonquins And hurons.

11. In the morning, the huron responded to this collar of the Onontageronon with two presents, through The mouth of Atsenha, called le plat ["the dish"].[6]

On the same Day, the 11th, The alguonquin made 5 presents to the huron, of 10 mooseskins. 1st: "I restore to thee The head which the agnieronon has often cut off for thee." 2nd: "I wipe away thy tears." 3rd:

apris des nouuelles des francois qui sont a Onontage Et des nouuelles de tes freres qui sont a Agnie.

Le huron respondit de bouche a ces presens sur 1 heure 1° tu me donne la vie 2 ie veray le soleil plus aysement. 3 mon Cœur est en bonne assiette. 4 et 5. Ie penseray a ce que Iay a dire.

moulin de M. de mores

12 a 8 heures du soir vn huron nepueu d'Anotaha fut tuè par vn Onontageronon proche du moulin de Mr de Mores. Le Capitaine fit semblant de ne point approuuer le fait et donna a vn huron qui estoit allè voir les Onontageronons dans leur fort deux presens 1er porte ta teste entiere va ten paisiblement a quebec 2 Va ten dire a Onontio & aux Alguonquins que Ie suis marri de ce qui est arriue.

14 partit pour tadousac le P. Druillettes en retourna a quebec le 27.

15. a 7 heures du matin les Onontageronons s'en retournerent En leur païs auec trois ambassadeurs hurons.

22. Le Mardy 2de feste de la pentecoste retourna le sieur Cousture a quebec des Trois Riuieres: apportant pour Nouuelles que les Agnieronons qui estoient aux trois Riuieres auoient empechè deux des trois Hurons ambassadeurs d'aller a Onontage auec Les Onontageronons.

20 21 22. on fit L oraison des 40 heures

"I give thee a drink." 4th: "We are brothers; let us always run the Same risks." 5th: "Do not go away at once to Agnie, nor to Onontage; wait a little. Do not start until thou hast learned news of the french who are at Onontage, And of thy brothers who are at Agnie."

The huron forthwith responded to these presents orally. 1st: "Thou givest me life." 2nd: "I shall see the sun more easily." 3rd: "My Heart is well disposed." 4th and 5th: "I will think of what I have to say."

Monsieur de mores's mill.

12. At 8 o'clock in the evening, a huron, nephew to Anotaha, was killed by an Onontageronon near Monsieur de Mores's mill.[7] The Captain pretended not to approve the deed, and gave two presents to a huron who had gone to see the Onontageronons in their fort. 1st: "Carry thy head whole; go peaceably to quebec." 2nd: "Go and say to Onontio and to the Alguonquins that I am grieved at what has happened."

14. Father Druillettes left for tadousac, whence he returned to quebec on the 27th.

15. At 7 o'clock in the morning, the Onontageronons returned To their own country with three huron ambassadors.

22. On Tuesday in whitsun-week, sieur Cousture returned to quebec from Three Rivers, bringing as News that the Agnieronons who were at three Rivers had prevented two of the three Huron ambassadors from going to Onontage with The Onontageronons.

20, 21, 22. The 40 hours' devotion was

aux Vrsulines le St Sacrement estant exposè. on y alla en procession apres vespres les 3 iours La pluye empesche vne fois on y fit aussy trois fois le salut.

M. St. athanase Supre.

24 fut esleüe Canoniquement pour superieure aux Vrsulines La Mere Marguerite St Athanase.

27 a huict heures du soir le Nauire de Cap. Marot basque mouilla dans l'isle d'orleans vis a vis du fort.

Vn navire de france Le 27 de may.

A 10 heures du soir du mesme Iour arriua a quebec dans vn bateau du bord dudit Cap Marot le P Gabriel druillettes dans lequel bord ou Nauire le dit Pere s'estoit embarquè a tadoussac.

2. hões noyez.

A 9 heures du soir Pierre du Val Et le fils de Monfort allans visiter le vaisseau mouillé heurterent contre la vaisseau, le Canot tourna et les dits deux hommes se noyerent.

Renovation aux Vrsulines —

28 les Vrsulines firent La renouation des vœux.

Arriua sur le midy vn canot des trois Riuieres despechè pour nous donner aduis de 24 Agnierons aux 3 Riuieres & 80 a Richelieu prests de descendre a quebec pour enleuer les hurons

quatre [heures] apres. arriuerent 4 Canots de 25 Agnieronons.

29 A 8 heures du matin le Conseil fut tenu dans nostre sale ou assisterent Onontio le P Sup^r^. les dits Agnierons qui auoient demandè

held at the Ursulines', the Blessed Sacrament being exposed. We went thither in procession after vespers, on each of the 3 days; the rain impeded us once. We also held benediction there three times.

Mother St. athanase Superior.

24. Mother Marguerite St. Athanase was Canonically elevated to the rank of superior at the Ursulines'.

27. At eight o'clock in the evening, the Ship of Captain Marot, a basque, anchored at the island of orleans, opposite the fort.

A ship from france, on The 27th of may.

At 10 o'clock in the evening of the same Day, Father Gabriel druillettes arrived at quebec in a boat from the vessel of this Captain Marot, which Ship the Father had boarded at tadoussac.

2 men drowned.

At 9 o'clock in the evening, Pierre du Val And the son of Monfort, on their way to visit the anchored vessel, collided with it; the Canoe capsized, and the two men were drowned.

Renewal of vows at the Ursulines'.

28. The Ursulines made The renewal of their vows.

Toward noon, a canoe arrived from three Rivers, despatched to give us warning of 24 Agnieronons at 3 Rivers, and 80 at Richelieu, ready to come down to quebec to carry away the hurons.

Four hours later, 4 Canoes arrived, with 25 Agnieronons.

29. At 8 o'clock in the morning, the Council was held in our hall, at which were present Onontio, the Father Superior, the Agnieronons,— who had asked to hold a council,— the Hurons, and 2 Alguonquins.

de tenir conseil, les Hurons & 2 Alguonquins.

Iroquois de retour.

Thearihogen Agnieronon fit 3 presens a Onontio de 4 Castors Chacun. 1° Onontio ouure tes bras laisse aller a Agnié tes enfans les hurons, tu me la deia promis. 2 Ie scay que tu ayme la foy, nous Croirons auec Les hurons. 3e preste leur des chalouppes pour les embarquer.

Nouuelles d'onontagué.

A 7 heures du soir arriua vn Canot de Montreal qui nous apporta les lettres de nos Peres d'Onontage que les Onontageronons Venant en guerre Contre les hurons et L Alguonquin auoient cachèes vers Richelieu, puis repris en se retournant de quebec Et portez a Montreal. les nouuelles contenües dans ces lettres estoient bonnes.

30. On tint Conseil au mesme lieu, Et les mesmes personnes que le 29. Le francois Repondit a l Agnieron par trois presens, trois peaux d'orignac.

Ambassade des hurons se dissipe.

Nous aprismes que L'Agnieronon qui estoit aux trois Riuieres auoit debauche deux des trois Ambassadeurs Hurons qui montoient auec des presens auec des Onontageronons a Onontagè, Et que d autres Agnieronons a Montreal auoient empechè le troisiesme de monter aussy. Et que ledit ambassadeur s en estoit fui en Cachette et auoit mis entre les mains du pere du Peron les presens qu'il portoit de la part des Hurons L'onontageronon n'ayant pas voulu s en Charger.

Iroquois returned.

Thearihogen, an Agnieronon, made 3 presents to Onontio, of 4 Beavers Each. 1st: "Onontio, open thy arms; let thy children, the hurons, go to Agnié; thou hast already promised me this." 2nd: "I know that thou lovest the faith; we will Believe with The hurons." 3rd: "Lend them shallops, in which they may embark."

News from onontagué.

At 7 o'clock in the evening, a Canoe arrived from Montreal, which brought us the letters from our Fathers of Onontage; the Onontageronons, Coming to wage war Against the hurons and The Alguonquins, had hidden these in the vicinity of Richelieu, then recovered them again on returning from quebec, And carried them to Montreal. The news contained in these letters was good.

30. A Council was held at the same place And by the same persons as on the 29th. The frenchman Responded to the Agnieronon with three presents, namely, three mooseskins.

Embassy of the hurons breaks up.

We learned that The Agnieronon who was at three Rivers had led astray two of the three Huron Ambassadors who, along with some Onontageronons, were going up with presents to Onontagè; that other Agnieronons at Montreal had also prevented the third from going up; And that this ambassador had Secretly fled, and had put into father du Peron's hands the presents which he was bearing on the part of the Hurons, The onontageronon having refused to take Charge of them.

1st: "Onontio is coming from france, And

1° Onontio vient de france Et a escrit qu'il vouloit voir les hurons deuant qu'ils partissent pour Agnie.

2 tu dis toy Agnieronons que tu prieras dieu auec le huron, tu n'en feras rien si tu le fais ce sera en apparence.

3 toutes les chalouppes francoises sont allè au deuant du gouuerneur tu scais bien faire des canots tu en fais quand tu viens quasser la teste au huron tu en feras pour le venir querir

IUIN

Le R Pere le Mercier de retour.

1 Arriua a 4 heures du matin le Pere le Mercier en vn Canot auec Caron et boquet et quelques autres francois en bonne santè et portans de bonnes nouuelles de La foy a Onontagè. La lettre que m'escrit de Ganentaha proche d'Onontagè le P Chaumonot est dattee du 17 May. ainsy le P Mercier n'aura mis que 14 Iours a descendre d'onontage a quebec

hurons vont a agniez.

2 14 femmes hurones auec plusieurs petits Enfans s'embarquerent dans 7 Canots Agnieronons pour sen aller demeurer a agnie. C est icy le comẽcement du debris des hurons.

11 A 11 heures de Nuict arriua le P Ragueneau dans vne chalouppe des trois Riuieres pour monter a Onontage.

Sillery brulé.

13 a deux heures de la Releuee La maison de Sillery la chapelle & tous les bastimens furent reduits en Cendre par le feu qui prit

has written that he wishes to see the hurons before they leave for Agnie."

2nd: "Thou sayest, Agnieronon, that thou wilt pray to God with the huron. Thou wilt do nothing of the kind; if thou dost, it will be in appearance only."

3rd: "All the french shallops have gone to meet the governor. Thou knowest well how to make canoes; thou makest them when thou comest to split the huron's head, and thou shalt make some to come and bring him."

JUNE.

The Reverend Father le Mercier returns.

1. At 4 o'clock in the morning, Father le Mercier arrived in a Canoe,—with Caron and boquet, and some other frenchmen,—in good health, and bringing good news of The faith at Onontagè. The letter which Father Chaumonot writes to me from Ganentaha, near Onontagè, is dated the 17th of May. Thus, Father Mercier must have taken only 14 Days to come down from onontage to quebec.

Hurons go to agniez.

2. 14 huron women, with several little Children, embarked in 7 Agnieronon Canoes, in order to go and live at agnie. Here begins the destruction of the hurons.

11. At 11 o'clock at Night, Father Ragueneau arrived in a shallop from three Rivers, to go up to Onontage.

Sillery burned down.

13. At two o'clock in the Afternoon, The house at Sillery, the chapel, and all the buildings were reduced to Ashes by the fire, which

par la Cheminee de la Cuisine & que le vent porta par tout.

Hurons vont a onontagué.

16 a 6 heures du matin les hurons de la nation de la Roche s embarquerent a quebec dans trois chalouppes equippees de francois pour les mener iusque a Montreal. Et de la les dits hurons debuoient aller a Onontage pour y demeurer.

21 Mouilla deuant Quebec le vaisseau du Capt tadourneau.

P. ragueneau.

22 Partit pour Onontage le P Ragueneau auec l'equipage dans Vne chalouppe.

24. se noye proche du Moulin des chastelets Margontier 4 iours apres son arriuee [en] ce païs.

27 partit dans vne chalouppe pour Montreal le P Mercier auec vn second equipage pour onontage.

IUILLET

15 Retourna de tadoussac le P Albanel dans vne chalouppe.

Iroq. perissent au Sault S. Loüis.

22 arriuerent a montreal 10 Canots d'onontageronons qui venoient [querir] Les hurons attendans a Montreal. sept Onontageronons verserent dans le Sault S^{t}. Louis, et y perirent.

25 Arriua Mr le moine a quebec, qui nous en apporta la nouuelle.

fran. et algonq. aux poissons blancs

Riv. du baptisKam. 6. L. au dessous des 3 Rivi.

15. Le 20 Auril partirent des trois Riuieres 8 francois auec 20 Canots de sauuages alguonquins pour aller en traitte aux poissons blancs. Ils entrerent dans les terres par la Riuiere de

caught in the Kitchen Chimney, and which the wind spread everywhere.

Hurons go to onontagué.

16. At 6 o'clock in the morning, the hurons of the nation of the Rock embarked at quebec in three shallops, manned with frenchmen, to convey them to Montreal, whence these hurons intend to go to Onontage, to dwell there.

21. Captain tadourneau's vessel anchored before Quebec.

Father ragueneau.

22. Father Ragueneau started in A shallop for Onontage, with his outfit.

24. Margontier is drowned near the Moulin des chastelets, 4 days after his arrival in this country.

27. Father Mercier left in a shallop for Montreal, with a second outfit, to go to onontage.

JULY.

15. Father Albanel returned from tadoussac in a shallop.

Iroquois perish in the Sault St. Louis.

22. 10 Canoes of onontageronons arrived at montreal, who came to meet The hurons waiting there. Seven Onontageronons upset in the Sault St. Louis, and perished.

25. Monsieur le moine arrived at quebec, and brought us the above news.

French and algonquins go to the poissons blancs.

River baptiskam, 6 Leagues below 3 Rivers.

15. On the 20th of April, 8 frenchmen left three Rivers, with 20 Canoes of alguonquin savages, to go to trade with the poissons blancs. They penetrated into the country through the River baptiskam, which is 6 leagues below three Rivers.[8] On this River,

baptiskam, qui est 6. lieuës au dessous des trois Riuieres. Ils passerent dans ceste Riuiere 28. saults en 14 Iours. Ils arriuerent au terme de leur voyage le 28 May apres avoir Passè 74. saults ou portages. ils retournerent aux 3 Riuieres le 15. Iuillet chargez de Castors. le voyage est rude, Long et hazardeux. Neanmoins il fut heureux. Il ny eut qu'vn seul francois, qui y perit, en tombant dans vn rapide en glissant ou il se noya. Ils y virent des poissons blancs, qui demandent a prier dieu. des agouing8i,8ec et des Kristinons qui sont proche de la mer du nord.

francois noyé dans un rapide.

3. nations au nord.

retour de Mr. d'aillebout et aut.

29 a 10 heures du matin mouilla deuant quebec le vaisseau Nantois qui nous apporta Mr d'alliboust. Et laissa a lisle d'orleans chez monsieurs Maheu Mr Maisonneufue Et Mr L abbè Kelus auec 3 ecclesiastiq3.

abbé de Kaylus et 3. Ecclesiast.

31. le Capitaine marot fit voile pour la france du port de quebec. a 10 heures du matin.

AOUST

agniez cherchent Les Hurons.

9 arriuerent a quebec 20 agnieronons pour emmener le reste des hurons. Ils estoient 100 dont ces 20 se sont detachez. Les 10 Canots d onontageronons dont il est parlè cy dessus 22 Iuillet. s en sont retournez se voyants plus foibles pour leur entreprise que les Agnieronons. . . . les 80 agnieronons, attendirent a Montreal les 20. descendus a quebec.

they passed 28 rapids in 14 Days. They arrived at the end of their journey on the 28th of May, having Passed 74 rapids or portages. They returned to 3 Rivers on the 15th of July, laden with Beavers. The journey is rough, Long, and dangerous; nevertheless, it proved successful. But a single frenchman perished, by slipping and falling into a rapid, where he was drowned. They saw some of the poissons blancs, who are asking some agouingwi wecs, and some Kristinons, who are near the northern sea, to pray to God.

Frenchman drowned in a rapid.

3 nations of the north.

29. At 10 o'clock in the morning, the Nantois vessel anchored before quebec; it brought us Monsieur d'alliboust, And left Monsieur Maisonneufve And Monsieur The abbé Kelus, with 3 ecclesiastics, at the house of monsieur Maheu, in the island of orleans.[9]

Return of Monsieur d'aillebout and others.

Abbé de Kaylus, and 3 Ecclesiastics.

31. Captain marot set sail for france from the port of quebec, at 10 o'clock in the morning.

AUGUST.

9. 20 agnieronons arrived at quebec, to carry away the rest of the hurons. Their band numbered 100, from whom these 20 detached themselves. The 10 Canoes of onontageronons — of whom mention is made above, under July 22 — have returned, seeing themselves weaker for their undertaking than the Agnieronons. . . . The 80 agnieronons remained at Montreal waiting for the 20 who came down to quebec.

Agniez seek The Hurons.

11. At ten o'clock in the evening, Mon-

retour du voïage au nord. M. bourdon.

11 a dix heures du soir arriua deuant quebec Mr bourdon de son voyage du nord.

hurons tüez.

deux hurons qu il auoit menè furent tuè par les sauuages et vn francois blessè.

Tourbillon.

13 le tonnerre Et le vent ietta par terre la grange des Vrsulines a St Ioseph deux bœufs furent estouffez soubs les ruines deux autres bœufs blessez et le chartier blessè.

Nou Iubilé.

12 Nous cõmencasme a gagner le Iubile par l ouuerture d une procession generale.

17. arriua de tadoussac le P Albanel pour la 3e fois a 4 heures du matin.

20 Arriua a 4. heures du matin Mr le gagneur qui porta Nouuelle, que son vaisseau estoit a l isle aux coudres qu il auoit relachè deux fois en Irlande. que Mr d Argenson gouuerneur, le P Lionne Mrs becancour, des musseaux et le petit de la poterie, estoient retournez de france.

Monsieur d argenson.

21 partirent de quebec quelques hurons auec les Agnieronons pour demeurer a Agnie.

p. le moine.

26 partit de quebec pour Agnie le P le Moine auec le petit Iroquois francizè Et quelques hurons.

PP. poncet,

28 partit le p poncet pour Onontage.

de la place,

29 le P de la place arriua des trois Riuieres a quebec a 9. heures du soir.

31 arriua de tadousac Mr Lepinè.

SEPTEMBRE

pijart &c.

3 Arriua de Montreal le P Piiart dans la barque de Mr Grouelle.

sieur bourdon arrived before quebec, from his journey to the north. Two hurons, whom he had taken with him, were killed by the savages, and a frenchman was wounded.[3]

Return from the journey to the north: Monsieur bourdon. Hurons killed.

13. The thunderstorm And the wind overthrew the Ursulines' barn at St. Joseph. Two oxen were smothered under the ruins, two other cattle wounded, and the carter hurt.

Whirlwind.

12. We began to celebrate the Jubilee by opening it with a general procession.

New Jubilee.

17. Father Albanel arrived from tadoussac for the 3rd time, at 4 o'clock in the morning.

20. Monsieur le gagneur arrived at 4 o'clock in the morning. He brought News that his vessel was at the isle aux coudres; that he had twice put back to Ireland; that Monsieur d'Argenson, the governor, Father Lionne, and Messieurs becancour, des musseaux, and the young son of la poterie, had returned to france.

Monsieur d'argenson.

21. Some hurons left quebec with the Agnieronons, to live at Agnie.

26. Father le Moine left quebec for Agnie, with the little gallicized Iroquois And some hurons.

Father le moine.

28. Father poncet left for Onontage.

29. Father de la place arrived at quebec from three Rivers, at 9 o'clock in the evening.

31. Monsieur Lepinè arrived from tadoussac.

Fathers poncet, de la place,

SEPTEMBER.

3. Father Pijart arrived from Montreal in Monsieur Grovelle's bark.

pijart, and others.

2 arriuent les Onontageronons a la Cabane d Eustache et deux a quebec; apres auoir esté bienveignez par 3. Presentz au nom de nos 3 nations, et dict q3 le lendemain matin ilz parleroient, ils s'en retournerent, disantz qu'ilz n'auoient pas de Pñtz; Le mesme iour 2 autres reuienent pour dire q3 tous tant qu'ilz estoient vouloiẽt venir a Kebec, Les Alg. et hurons ayantz representé q3 si quelqun d'eux s'enyuroit, quelq3 accident fascheux a l'onōt. estoit a craindre, q3 les frãçois lieroint & pilleroint les Ieunes onōt. qui desroberoint les citrouilles, cōe ilz font les Algōq. & les hurons, enfin q3 l'Ambassadeur Algōq. seroit trop en peine, si quelqun d'eux estoit icy mal traicté; la dessus les onōt. se despitent, disantz qu'ilz n'y viendroint pas du tout, mais q3 le lendemain ilz repasseroint la Riui. et q3 le iour suiuant, ilz remōteroint; en effect, Le lendemain ilz se sont remis dãs leur fort du Printemps prés Mre Nic. mais enfin se rauisantz, ils ont deputé 4. des leurs pour venir parler aux hurons principalem^t^, disantz qu'ilz auoint desia parlé aux Algōq. cest esté aux 3. Riui. on leur donne 8. a 10. sacs de bled.

6. Lesdictz onōt. font Pñtz de 3. colliers particulierem^t^ aux hurons, outre ceux de Porcel. enfilee, qui aboutissent a les inuiter de se ioindre a leur compagnie, a l'occasion

2. The Onontageronons arrive at Eustache's Cabin, and two of them at quebec.[10] After having been welcomed with 3 Presents in the name of our 3 nations, and having promised that the next morning they would speak, they returned at the appointed time, saying that they had no Presents. The same day, 2 others came back to say that all, as many as they were, wished to come to Kebec. The Algonquins and hurons represented to them that, if any one of them should become drunk, some disagreeable accident to the onontageronons was to be feared; that the french would bind and plunder the Young onontageronons who should steal the pumpkins, as they do with the Algonquins and the hurons; finally, that the Algonquin Ambassador would be very much grieved if any of them were ill-treated here. Thereupon, the onontageronons grew vexed, saying that they would not come at all, but would, on the morrow, cross the River, and, on the following day, go up again. In fact, The next day, they returned to their Spring fort, near Master Nicolas'. But finally, upon second thought, they commissioned 4 of their men to come and talk with the hurons especially, saying that they had already parleyed with the Algonquins the past summer at 3 Rivers. We gave them 8 or 10 sacks of corn.

6. The onontageronons make special Presents to the hurons, of 3 collars, besides some strings of Porcelain,—with the result that they invite the latter to join their band, on

d'vn Pere, et de Kahiк8an Ambassadeur Algōquain, qui doibt aller auec eux a Onōtaghè.

f. Nic. fauconnier

9 N f. Nicolas fauconier fit ses derniers vœux en nostre Chappelle le p Supr disant la Messe

abbé de Kelus fait La cure

12 a 8 heures du soir retournerent de Montreal le P. Poncet, Mrs L abbè et d alliboust. le dit sieur abbè prit la charge de la Cure.

P. poncet et Le f. ambr. en france

18 Le vaisseau du Cap Poulet partit de quebec auec Mr Charni le P Poncet et n f Ambroise Cauuet.

23 fit vn prosne contre nous L abbè

26 partit le Cap tadourneau.

OCTOBRE

2 I allè voir Mr L abbè, pour luy tesmoigner le desir de la paix.

3 Il me rendit vne visite pour le mesme subiect.

Meurtre des hurons.

6 arriua au soir Boquet auec 8. francois d'onontage sans sauuages qui nous apporta le meurtre fait le 3 Iour d'aoust a 4 Iournees au dessus de montreal par les Onontageronons Contre les Hurons du quebec qui montoient auec le P. Ragueneau a Onontagè.

9 Il neige toute la matinee.

f. p. En france

15 Le dernier vaisseau partit de quebec et emmena N f pierre.

oneïouts en guerre ici bas.

16. arriua vn chalouppe des 3 Riuieres, qui nous apporta pour nouuelles que depuis 8. iours il y auoit vne trouppe de 10 Ononta-

account of a Father and of Kahikwan, the Algonquain Ambassador, who are to go with them to Onontaghè.

Brother Nicolas fauconnier.

9. Our brother Nicolas fauconier made his final vows in our Chapel, the father Superior saying the Mass.

Abbé de Kelus takes charge of The curacy.

12. At 8 o'clock in the evening, Father Poncet, and Messieurs The abbé and d'alliboust, returned from Montreal. The sieur abbé took charge of the Curacy.

Father poncet and brother ambroise go to france.

18. Captain Poulet's vessel sailed from quebec with Monsieur Charni, Father Poncet, and our brother Ambroise Cauvet.

23. The abbé delivered a sermon against us.

26. Captain tadourneau set sail.

OCTOBER.

2. I went to see Monsieur The abbé, in order to testify to him the desire for peace.

3. He paid me a visit for the same purpose.

Murder of the hurons.

6. Boquet arrived in the evening with 8 frenchmen, from onontage, without savages, and brought us news of the murder committed on the 3rd Day of august, 4 Days' journey above montreal, by the Onontageronons Upon the Hurons of quebec, who were going up with Father Ragueneau to Onontagè.

9. It snows the whole morning.

Brother pierre goes To france.

15. The last vessel sailed from quebec, and carried away Our brother pierre.

Oneiouts at war down here.

16. A shallop arrived from 3 Rivers, which brought us the news that for 8 days a band of 10 Onontageronons or Oneiotchronons had

geronons ou Oneiotchronons, qui rodoient vers les trois Riuieres et quebec pour tüer des Alguonquins et hurons et qu'au cap a labre ils auoient pillè 2. francois qui estoient a la chasse.

20 arriua a 6. heures du matin de tadoussac Mr lepinè.

Plaintes du gour. contre Le p. Super.

Mr d'alliboust gouuerneur se plaint de moy du peu de Confiance que I ay en luy. disan que Ie ne luy Cõmuniq. pas les affaires qui regardent la mission d'onontagé. 1° en ce que ie ne luy ay pas portè les 2. presens que le P Ragueneau m'auoit enuoyè d'onontage, lesquels presents s'adressoient a Onontio. faits par les Onontageronons qui disoient. Onontio Nous ne consentons pas au meurtre fait en Chemin par nostre Ieunesse sur les Hurons, Onontio nous payons les torts que nostre Ieunesse a fait aux habitations francoises par les pillages et tueries des bestiaux. le p drüillettes porta de ma part les 2. Colliers a Mr d alleboust 2 Iours apres.

Excuses des Iroquois sur Le meurtre des hurons &c.

se defendre des pillages de L'Iroquois.

21. Mr le Gouuerneur fit vne assemblee des habitans, ou il fut Conclu d'vn commun consentement de tous les habitans et du dit Sieur Gouuerneur que les francois se deffendroient contre les Insolences des Iroquois d'en bas et d en hault Et qu'on ne se laisseroit pas Voler ny piller ni faire autre acte d hostilitè soubs pretexte de paix.

Lambert closse.

22 I apris que trois lettres l'une du p.

been prowling about three Rivers and quebec, in order to kill some Alguonquins and hurons; and that, at the cap a labre, they had robbed 2 frenchmen who were hunting.

20. At 6 o'clock in the morning, Monsieur lepinè arrived from tadoussac.

The governor's complaints against The father Superior.

Monsieur d'alliboust, governor, complains of me for the little Confidence which I have in him, saying that I do not Impart to him the matters which concern the mission of onontagé; and 1st, that I did not convey to him the 2 presents which Father Ragueneau had sent to me from onontage. These presents were addressed to Onontio, and offered by the Onontageronons, who said: "Onontio, We do not approve the murder committed upon the Hurons by our Youth, on the Way. Onontio, we pay for the damage which our Youth have done to the french settlements through robberies and killing the cattle." Father drüillettes conveyed on my behalf the 2 Collars to Monsieur d'alleboust, 2 Days after.

Excuses of the Iroquois for The murder of the hurons, etc.

Self-defense against the robberies of The Iroquois.

21. Monsieur the Governor held an assembly of the habitans, at which it was Resolved, by common consent of all the habitans and of the Sieur Governor, that the french should defend themselves against the Insolence of both the upper and lower Iroquois; And that no one should be allowed to commit a Theft or robbery or any other act of hostility, under pretext of peace.

Lambert closse.

22. I learned that three letters,—one from the father Superior, the second from father

Supr, 1 autre du p Mercier et la 3e du p piiart. toutes trois a Mr Lambert Closse qui les receut en Chemin de Montreal a quebec tomberent entre les mains de Madame d'alleboust par vn accident apres que ledit Sieur lambert les eut lües Et quil les eut mis sur la table au fort de quebec estant allè visiter Mr le Gouu. et mde la Gouuernan qui s'en saisit puis les monstra a Mr Le Gouuerneur et a Mr L abbé qui en fut fort piquè parceque dans le 2 dernieres il y auoit des mots piquants contre luy entre autres en celles du p piiart il y auoit que ledit sieur estoit violent et nous faisons vne guerre plus facheuse que celle des Iroquois.

Lettres interceptées, dont Le gou. et L. Kaylus sont choquez.

21 Iour de dimanche Mr L Abbe faisant son prosne dit Messieurs deuant que de vous dire vn mot touchant l euangile, Ie vous donneray Vn aduis. Il y a des personnes, qui viennent a l'eglise, non pour s'appliquer ce qu'ils entendent mais pour le controller et expliquer mes Intentions; il Vaudroit mieux, qu'ils demeurassent a la maison et qu'ils fussent Couchés auec vne bonne fiebure quarte. Puis il cõmenca l explication de L euangile, qui est Cuius est Imago. ou les pharisiens tachent de surprendre N. S. en ses parolles. il les fait ainsy parler qui est donc ce Iesus Nouuellemt Venu, qui se fait aymer de la populace, qui nous veut decrediter? Il y a trente et 40 ans que nous gouuernons lestat et

discours satir. de L'abbé Kelus.

21 +

Jean Simon et Catherine Lorion

Anno D. 1655. die 29. Junij, ego Claudius
Pijart Sacerdos Soc.tis Jesu, vices agens Parochi
Montisregalensis, denunciationibus praemissis,
tribus continuis diebus festis inter Missarum
solemnia, nulloque legitimo impedimento
detecto, Joannem Simon filium Joannis Simon
et Leonardae du Pin, parochiae S. Sorlini de
Magnac: et Catharinam Lorion filiam
Mathurini Lorion et Franciscae Morine
~~ut~~ relictamque Petri Vilain, interrogavi
eorumque mutuo consensu habito, solemniter
per verba de praesenti matrimonio coniungi,
praesentibus testibus notis D. Paulo de

FACSIMILE OF HANDWRITING OF CLAUDE PIJART, S.J.

[illegible] the first parish register (Liber Matrimoniorum, p. 21) of Parish of Notre Dame, Montreal, 1642 - 1668]

Mercier, and the 3rd from father pijart,—all three addressed to Monsieur Lambert Closse,[11] who received them on the Way from Montreal to quebec,—happened to fall into the hands of Madame d'alleboust. After Sieur lambert had read them, he laid them on the table at the fort of quebec, having gone thither to visit Monsieur the Governor and madame the wife of the Governor. The latter took possession of them, and then showed them to Monsieur The Governor and to Monsieur The abbé, who was greatly piqued by them, because in the 2 last there were cutting words against him. Among other things, in the one from father pijart, it was stated that this sieur is of a violent temper, and that we are carrying on a war more annoying than that of the Iroquois.

Letters intercepted, at which The governor and The abbé Kaylus are offended.

21, Sunday. Monsieur The Abbé said, upon preaching his sermon: "Messieurs, before saying a word to you concerning the gospel, I will give you A piece of advice. Some persons come to church, not to apply to themselves what they hear, but to criticise it and explain my Intentions. It Would be better for them to stay at home, and be Abed, with a good quartan fever." Then he began the explanation of The gospel, which was, *Cujus est Imago?* wherein the pharisees try to surprise Our Lord in his words. He thus made them speak: "Who, then, is this Jesus, this Newcomer, who makes himself beloved by the populace, who tries to discredit us? For thirty or 40 years, we have governed the

Satirical discourse by The abbé Kelus.

la Religion. Nous auons accoustumè a cõmander &c. Ne voulans pas luy parler eux mesmes Ils luy enuoyerent vn faiseur de complimens.

24 a 4 heures du soir est arriuè nouuelle des trois Riuieres: que 9 alguonquins sont allès en guerre contre les Iroquois d en bas Et d en hault ayant apris que les Iroquois y venoient les premiers: et qu'on en auoit veu deux canots au lac S^t^ pierre Vn Cabanage dans les trois Riuieres et que quelques Iroquois ont pillé deux francois a l arbre a la Croix.

24. Mr le gouuerneur assembla au fort les Alguonquins Et hurons pour Leur presenter les 2 colliers enuoyès d'Onontage par le P Ragueneau Ces 2 colliers disoient 1° que les Anciens n'auoient point trempè dans la trahison faite contre les Hurons. 2° que cestoient pour payer les domages et les tors que la Ieunesse d Onontage auoit fait aux francois en leur habitations.

Les sauuages demanderent quomen ils se Comporteroient enuers les Iroquois d en hault & d en bas. La reponse fut 1° qu il leur seroit libre de se deffendre ou d'attaquer les premiers qu il seroit a propos neanmoins quil n'attaquasse point par de nos habitations. 2° que le francois Deffendra les Hurons Et algonquins a la veüe des maisons francoises. 3°.

state and Religion. We have been accustomed to command," etc. "Not wishing to speak to him themselves, They sent him a dealer in compliments."

24. At 4 o'clock in the evening, news arrived from three Rivers that 9 alguonquins have gone to war against both the lower And the upper Iroquois, having learned that the Iroquois were the first to come thither; that two canoes of the latter had been seen in lake St. pierre, and An Encampment on the three Rivers; and that some Iroquois have plundered two frenchmen at l'arbre a la Croix.

24. Monsieur the governor assembled at the fort the Alguonquins And hurons, in order to present to Them the 2 collars sent from Onontage by Father Ragueneau. These 2 collars said: 1st, that the Elders had not had a hand in the treachery committed against the Hurons; 2nd, that they were intended to pay for the damages and the wrongs which the Youth of Onontage had done to the french in their settlements.

The savages asked how they should Conduct themselves toward the upper and lower Iroquois. The answer was: 1st, that they would be free to defend themselves or to attack first; that it would, nevertheless, be proper for them not to make their attacks near our settlements. 2nd, that the french will Defend the Hurons And algonquins within sight of the french houses. 3rd, that the french will not be the first to strike the blow, and will not

le francois ne frappera pas le premier & ne rompera pas le premier la paix. 4° tous les francois ont consenti a tout ce que dessus.

Pinguet. 25. a 6 heures du soir trois Agnieronons pillerent Iusque a la chemise M Pinguet le vieux, qui faisoit sa pesche d anguille vn peu au dessus du Cap rouge. Vn huron de ceste bande pris a l isle d orleans depuis deux ans s echappa & se rendit au quebec. (Cela s est trouuè fault)

25 Nous aprismes par deux francois a 10 heures du soir: que les Agnieronons estoient en nombre, et qu'il faisoient vn fort au cap rouge. Cela se trouua faux.)

xcõcãon. 28 Mr. L abbè Ietta l excõmunication a la grand'messe apres auoir publiè le monitoire par trois diuers dimanches, contre Ceux qui auoient bruslè La maison de Mr denis.

NOUEMBRE

francois mis a mort 1 Arriua le matin de Montreal Vn canot a quebec qui porta nouuelle que Les Onontageronons ou autres sauuages auoient tuez trois francois scauoir Mr Nicolas godet, St pere, Et son garçon: Ce fut le 25 octobre.

Huronne religieuse. 3 Mourut a 6. heures du soir geneuiefue huronne, a l hospital, Mr L'abbè luy auoit donnè le Viatiq3 le iour de la toussaints, et l'habit Religieux, le Iour des morts l extreme onction Et vn peu deuant que de mourir elle fit les vœux de Religion selon qu'elle auoit desiré. Elle n'auoit que 15 ans elle fut

first break the peace. 4th, all the french agree in everything, as stated above.

Pinguet.

25. At 6 o'clock in the evening, three Agnieronons robbed Monsieur Pinguet, senior, Even to his shirt, while he was fishing for eels a little above Cap rouge. A huron of this band, taken at the island of orleans two years ago, escaped and betook himself to quebec. (That was found false.)

25. We learned from two frenchmen, at 10 o'clock in the evening, that the Agnieronons were in force, and that they were making a fort at cap rouge. (That was found false.)

Excommunication.

28. Monsieur The abbé, after having published the monitory on three several sundays, Hurled excommunication, at high mass, against Those who had burned The house of Monsieur denis.

NOVEMBER.

Frenchmen put to death.

1. In the morning, A canoe arrived at quebec from Montreal, which brought the news that The Onontageronons or other savages had killed three frenchmen,—to wit, Monsieur Nicolas godet, St. pere, And his servant.[12] This was on the 25th of october.

Huron nun.

3. Geneviefve, a huron, died at the hospital, at 6 o'clock in the evening. Monsieur The abbé had given her the Viaticum, on all saints' day, as also the garb of Religion. On all souls' Day, he administered extreme unction; And, a little before dying, she took the vows of Religion, as she had desired. She

enterre le lendemain Iour de dimanche a l hospital par Mr L abbè.

agniez prisonniers — A 9 heures du soir le sieur la Meslee amena de trois Riuieres 5 Agnieronons a Mr le Gouuerneur pour scauoir d eux les meurtriers des trois francois tuez a montreal. ces 5 agnieronons furent pris auec 6 autres agnieronons par les francois des trois Riuieres qui les obligerent tout par finesse d'entrer dans le bourg & là s en saisirent vn desquels se deffendant Contre Mr le barbier qui se trouuoit trop foible pour larrester mit La main a lepee & frappa le dit Agnieronon de la pointe qui ne fit qu'effleurer la peau. les 5 cy dessus sont logez chez Mr Cousture & ont les fers aux pieds deux a deux.

3 En mesme temps nous aprismes, que les alguonquins 9 en Nombre qui estoient allez en guerre contre les Onontageronons vers les isles de Richelieu, estoient de retour auec vne Cheuelure d'Onontageronon.

4 a 7. heures du matin Mr d Alliboust Gouuerneur me donna aduis de ceste Nouuelle: me dit qu il estoit d'aduis d'Enuoyer 2 agnieronons des 11 prisoniers en leur païs pour aduertir leurs gens de leur detention et du subiet qui estoit du meurtre de 3 francois par les sauuages Et pour scauoir distinctement les meurtriers. Sur les 11 heures du matin il assembla les principaux habitans (aucun de nos peres ny fut appellè non plus

was only 15 years old. She was buried the next day, Sunday, at the hospital, by Monsieur The abbé.

At 9 o'clock in the evening, sieur la Meslee brought 5 Agnieronons from three Rivers to Monsieur the Governor, in order to learn from them who were the murderers of the three frenchmen killed at montreal. These 5 agnieronons, with 6 other agnieronons, were taken by the french of three Rivers, who had obliged them all by subtlety to enter the village, and seized them there. One of them defended himself Against Monsieur le barbier, who, finding himself not strong enough to stop him, laid hold of his sword and struck the said Agnieronon with the point, which merely grazed the skin. The 5 mentioned above are lodged with Monsieur Cousture, and are shackled together, two by two. *Captive agniez.*

3. At the same time, we learned that the alguonquins, 9 in Number, who had gone to war against the Onontageronons, toward the islands of Richelieu, had returned with an Onontageronon Scalp.

4. At 7 o'clock in the morning, Monsieur d'Alliboust, Governor,[13] gave me word of this News. He told me that he was of opinion that 2 agnieronons of the 11 prisoners should be Sent into their country, to warn their people of their detention and of the cause of it,— which was the murder of 3 frenchmen by the savages,— And to learn definitely who were the murderers. About 11 o'clock in the morning, he assembled the principal habitans

point appellez aux ass.

qu'aux autres assemblees) leur exposa le subiet de leur assemblee. La Conclusion fut qu il failloit enuoyer deux Agnieronons &c. Vt Supra

5 6. 7. Mr le gouuerneur fait scauoir au fort aux sauuages le dessein qu il a pris d enuoyer a agnièe deux des prisoniers pour faire entendre a leur gens la cause de l emprisonement de leur Compagnons les sauuages approuuent ce dessein. 6. on mene deux prisoniers Chez nous, on leur dit qu'on les enuoye a Agnie. 7 le lendemain Ils partirent pour les trois Riuieres dans vne chalouppe.

17 Arriua de trois Riuieres vne chalouppe pleine de sauuages des terres qui apportent nouuelle que leur gens y sont arriuez. Ils venoient scauoir Ce qui se passoit a quebec.

19 Mr le gouuerneur prend dessein auec les sauuages de les enuoyer querir pour venir hyuerner a quebec.

fran. noyé

A Midy vn canot tourna deuant quebec vn des deux francois qui estoit dedans fut noyè.

20 nous aprismes par lettres des trois Riuieres que les trois Agnieronons qu'on enuoyoit en leur païs pour les affaires cy dessus partirent le 13 de nouembre des trois Riuieres en Compagnie des francois qui les escorterent dans vne chalouppe iusques au premier sault de la Riuiere de Richelieu, crainte de mauuais rencontre.

(none of our fathers was called, any more than to the other assemblies), and set before them the purpose of their meeting. The Conclusion was, that it was necessary to send two Agnieronons etc.,— *Ut Supra.*

Not called to the assemblies.

5, 6, 7. Monsieur the governor communicates to the savages at the fort his resolution to send two of the prisoners to agnièe, in order to apprise their people of the reason for the imprisonment of their Companions. The savages approve this design. 6. Two prisoners are brought To us; they are told that we are sending them to Agnie. 7. The next day They started in a shallop for three Rivers.

17. A shallop arrived from three Rivers, full of savages from the inland, who bring news that their people have arrived there. They came to learn What was going on at quebec.

19. Monsieur the governor takes counsel with the savages, to send for them and invite them to come and winter at quebec.

At Noon, a canoe capsized before quebec; one of the two frenchmen who were in it was drowned.

Frenchman drowned.

20. We learned by letters from three Rivers that the three Agnieronons, whom we were sending to their own country in behalf of the above-mentioned affairs, left three Rivers on the 13th of november. They went in Company with some frenchmen, who escorted them in a shallop as far as the first sault in the River of Richelieu, for fear of a hostile encounter.

force canots aux 3. riuie.

Ce mesme Iour 13. de Nou. arriuerent aux trois Riuieres 60 Canots des terres & 30 des alguonquins ordinaires. dont i ay escrit cy dessus. on en attend encor 30 canots deuant les glaces.

Exploit Enuoïe par L. Quelus

22 La Vigne sergent nous apporta au P Richard dans nostre Maison de quebec vn exploit pour comparoistre a l audiance le mardy Ensuiuant 27 dudit mois et respondre a la raqueste presentèe par Mr d'allet au nom de Mr L abbè quelus, a Mr Chartier lieutenent General de quebec, par laquelle requeste il demande que les PP Jesuites ayent a quitte leur maison pour y loger ledit abbè comme Cure de la paroisse de quebec ou de rembourse 6000ll a eux donnés par la Cõmunautè pour faire vn presbetere.

Chartier Le gral.

Dispute entre les 2. corps de Iustice —

18 Il y eut disputé entre Les messieurs du Conseil de quebec et mrs de la Iustice. ceux-cy voulans aller les premiers a la procession & avoir le pain benist les premiers. contre le Reglement qui auoit estè gardè iusques icy au Contraire.

23 Mr le gouuerneur fit aduertir Mr Seuestre de payer 15000ll en castor quil debuoit au magazin. Auquel sieur seuestre nous debuions 8000 et tant en castors que nous ne pouuions payer presentem^t^. audit sieur & cependant se voyant pressè de Mr le gouuerneur nous pressoit de son cotè.

This same Day, the 13th of November, 60 Canoes from the interior and 30 of ordinary alguonquins arrived at three Rivers,—the same of whom I have written above. 30 more canoes are expected before freezing weather.

Many canoes at 3 rivers.

22. La Vigne,[14] sergeant, brought to us—to Father Richard, in our House of quebec—a writ to appear in court on the Following tuesday, the 27th of the same month, and to make reply to the petition presented by Monsieur d'allet, in the name of Monsieur The abbé quelus, to Monsieur Chartier, lieutenant-General of quebec.[15] In this petition, he asks that the Jesuit Fathers be obliged to leave their house, in order that the abbé might lodge there as Curé of the parish of quebec; or to refund the 6000 livres, given to them by the Community for building a clergy-house.[16]

Writ Sent by The abbé Quelus.

Chartier, Lieutenant-general.

18. There was a dispute between messieurs of the Council of quebec and messieurs of the court of Justice,—the latter wishing to march first in the procession, and to be the first to receive the blessed bread, counter to the Regulation which had been hitherto observed to the Contrary.

Dispute between the 2 bodies of Justice.

23. Monsieur the governor sent notice to Monsieur Sevestre to pay the 15000 livres in beaver which he owed to the warehouse. To this sieur sevestre we owed 8000 [livres], and an equal amount in beavers, which we could not pay just then to the sieur,—who, meanwhile, seeing himself hard pressed by Monsieur the governor, on his part continued to press us.

Apres auoir Enuoyè querir les sauuages des trois Riuieres [il] fit arrester toutes les marchandises des marchands de quebec &c.

Chicane de Labbé. 25 L'abbè en son prosne dit qu'il feroit le salut du st Sacrement tous les Ieudis de l'annee, et les samedis de l aduent en l honeur de N dame.

27 Retourna la chalouppe des trois Riuieres sans les sauuages qui y furent arrestez par les francois.

DECEMBRE

3 nous receusmes Le second adiournement pour Comparoistre a l audiance pour le procez de 6000ll.

2 st francois Xauier tombant le 1er dimanche de l aduent L office en fut remis au lundy 3 du mois le dimanche 2 du mois nous fismes le salut cõmencant par iste Confessor, Magnificat l'antienne Alma &c. Le Lundy 3 du mois le P. Claude piiart dit la grande Messe a 9 heures prescha. on chanta la messe en musiq3 a 2 heures & demi on dit vespres en musiq3. Colation. tout alla bien.

Mr Seuestre 8 Mourut heureusement a midy Mr Seuestre & fut enterrè le lendemain dans l'eglise.

Noel 25 Le P Supr. dit la messe de minuict qui fut chantee en musiq3. qui ne valut rien. On oublia a chanter le Te deum. au cõmencement. Nostre chappelle fut toute pleine de monde. beaucoup de Communians. les Alguonquins y assisterent, les Hurons entendirent

After Sending for the savages of three Rivers, he had all the wares of the merchants of quebec seized, etc.

25. The abbé said in his sermon that he would have benediction of the blessed Sacrament every Thursday in the year, and on saturdays in advent, in honor of Our lady. *The abbé's cavil.*

27. The shallop returned from three Rivers without the savages; they were detained there by the french.

DECEMBER.

3. We received A second summons to Appear in court for the lawsuit about the 6000 livres.

2. St. francis Xavier's feast falling on the 1st sunday in advent, The office for the same was postponed till monday, the 3rd of the month. On sunday, the 2nd of the month, we had benediction, beginning with *iste Confessor*, *Magnificat*, the anthem *Alma*, etc. On Monday, the 3rd of the month, Father Claude pijart said high Mass at 9 o'clock, and preached; the mass was sung with music. At half past 2, vespers were said with music. Collation. All went well.

8. Monsieur Sevestre died happily at noon, and was buried next day in the church. *Monsieur Sevestre.*

25. The Father Superior said the midnight mass; it was sung with music, which was worth nothing. They forgot to sing the *Te Deum* at the beginning. Our chapel was quite full of people; many received Communion; the Alguonquins were present. The Hurons *Christmas.*

la messe de minuict a l hospital qui fut ditte par le P Mercier. le P Piiart La dit aux Vrsulines on sonna chez nous le 1er coup a onze. le 2 a onze heures et demi & Le dernier a onze heures 3 quarts. Nostre chappelle estoit toute pleine de Luminaires bien disposez & fut fort chaude tant a cause que le temps fut doux que pour le feu qu'on y auoit mis.

Antoine 8ab8kima me donna des lettres des trois Riuieres. Il estoit arriuè le soir veille de Noel.

26. 2 francois arriuerent de trois Riuieres. la perle et la motte.

Cabaret aux trois rivieres.

le 9 decembre on dressa vn cabaret aux trois riuieres, ou l on vendoit aux sauuages du vin deux pots pour castor d hyuer vn pot pour castor d estè. . . . Ce cabaret fut etabli par Mr de la poterie du consentement de quelques habitans: et comme les desordres ne cessoient pas par ce moyen, on se pleignit de ce cabaret. si bien que Mr de la poterie fut oblige d'enuoyer a quebec pour scauoir la volontè de Mr le gouuerneur touchant le dit Cabaret. la Conclusion fut qu'il ne failloit point continuer. on ne laissa pas toutefois de Continuer.

abbè Quelus malade

31 Ie fus saluer Mr L abbè Malade et luy donnè le boniour et le bon an par auance.

heard midnight mass at the hospital, which was said by Father Mercier. Father Pijart said It at the Ursulines'. We rang the 1st bell at eleven, the 2nd at half past eleven, and The last at a quarter to twelve. Our chapel was quite full of Lights, well arranged, and was very warm, both because the weather was mild, and on account of the fire that had been provided.

Antoine Waboukima gave me some letters from three Rivers. He had arrived on the evening before Christmas.

26. 2 frenchmen arrived from three Rivers, la perle and la motte.

Tavern at three rivers.

On the 9th of december, a tavern was set up at three rivers, at which wine was sold to the savages,—two pots for a winter beaver, and one pot for a summer beaver. . . . This tavern was opened by Monsieur de la poterie, with the consent of some of the habitans; but, as disorderly acts were not stopped by this device, complaints were raised against that tavern, insomuch that Monsieur de la poterie was obliged to send to quebec, in order to learn the will of Monsieur the governor with regard to that Tavern. The Conclusion was, that it must not be continued. Nevertheless, it was Continued.

Abbé Quelus sick.

31. I went to greet Monsieur The abbé, who is Sick, and wished him good day, and, in advance, a happy new-year.

XCVI

Relation of 1656-57

Paris: Sebastien et Gabriel Cramoisy, 1658

Source: We follow a copy of the original Cramoisy (H. 110), in possession of The Burrows Brothers Company, Cleveland. In this volume appear chaps. i.–xvi.; the rest of the document will be given in Volume XLIV.

RELATION
DE CE QVI S'EST PASSE' DE PLVS REMARQVABLE AVX MISSIONS DES PERES de la Compagnie de IESVS, EN LA NOVVELLE FRANCE,

és années mil six cens cinquante six & mil six cens cinquante sept.

A PARIS,

Chez { SEBASTIEN CRAMOISY, Imprimeur ordinaire du Roy & de la Reyne. ET GABRIEL CRAMOISY. } ruë S. Iacques, aux Cigognes.

M. D. C. LVIII.

AVEC PRIVILEGE DV ROY.

RELATION

OF WHAT OCCURRED

MOST REMARKABLE

IN THE MISSIONS OF THE FATHERS

of the Society of JESUS,

IN

NEW FRANCE,

in the years one thousand six hundred and fifty-six and one thousand six hundred and fifty-seven.

PARIS,

Printed by SEBASTIEN CRAMOISY, Printer in ordinary to the King and to the Queen, AND GABRIEL CRAMOISY. ruë St. Jacques, at the Sign of the Storks.

M. D. C. LVIII.

BY ROYAL LICENSE.

AV R. P. le P. Lovis Cellot, Provincial de la Compagnie de IESVS, de la Prouince de France.

MON R. P.

Pax Chriſti,

De cinq ou ſix vaiſſeaux qui ont eſté ce Printemps dernier en la Nouuelle France, celuy qui en eſt retourné le premier, m'a apporté des Lettres du Pere Iean de Quen Superieur de nos Miſſions en ces Contrées; qui m'aprennent qu'il deuoit enuoier à V. R. la Relation entiere de ce qui s'eſt paſſé depuis vn an dans nos Miſſions, dont il m'a addreſſé, par auance quelques cahiers. Or le Nauire auquel on l'auoit confiée, ayant eſté pris par les Eſpagnols, & toutes les Lettres qui s'y ſont trouuées ayant eſté iettées dans la Mer, i'ay eſté obligé de ramaſſer dans le Liuret que ie preſente à V. R. ce qu'on a pû recouurer de ces Lettres, & de quelques autres Memoires qui nous furent rendus trop tard l'année precedente. Ceux qui s'intereſſent pour la gloire de noſtre Seigneur en la conuerſion des Infidelles, ſeront bien aiſes de voir comme nos Peres marchant ſur les pas de ceux de noſtre Compagnie, qui ont eſté grillés, roſtis, & mangés depuis quelques années par les Iroquois, ſont entrés dans le païs de ces Anthropophages, auec moins de peur de leurs trahiſons, & de leurs cruautés, que d'amour & de zele pour les gagner à IESVS-CHRIST. *Le Pere qui a dreſſé ces Memoires que i'ay receus, aſſeure que qui voudroit agir parmi ces peuples, ſelon la prudence purement humaine, ne feroit iamais*

To the Reverend Father, Father Louis Cellot, Provincial of the Society of JESUS in the Province of France.

MY REVEREND FATHER,

Pax Christi.

Of the five or six ships which sailed to New France last Spring, the first that returned brought me Letters from Father Jean de Quen, the Superior of our Missions in those Countries, which inform me that he was to send to Your Reverence the complete Relation of what has occurred during the past year in our Missions, some sheets of which he forwarded me in advance. Now, the Ship to which it had been confided was taken by the Spaniards, and all the Letters on board were thrown into the Sea; and this has compelled me to gather together, in the little Book which I present to Your Reverence, all that could be recovered of those Letters and of some other Memoirs which reached us too late last year. Those who, for the sake of our Lord's glory, take an interest in the conversion of the Infidels, will be glad to see that our Fathers, following in the footsteps of those of our Society who for some years past have been broiled, roasted, and eaten by the Iroquois, have made their way into the country of the Cannibals, with less fear of their treachery and cruelty than love and zeal for gaining them to JESUS CHRIST. *The Father who has drawn up these Memoirs which I have received asserts that he, who should attempt to be guided by purely human prudence, in whatever he does among these peoples, would never effect much for their salvation. "It*

rien de fort auantageux pour leur ſalut. Il faut ſe mettre dans les dangers du feu de la terre, pour les deliurer des feux de l'Enfer. Il ſe faut jetter dans la captiuité, pour les mettre en liberté. Il faut endurer la faim, la ſoif, la nudité, pour les nourrir, & pour les reueſtir de IESVS-CHRIST. *On ne ſçauroit ſe figurer tout ce que nous auons ſouffert dans vn voyage fort long, tres-rude, & rempli à tous momens de diuers dangers de la mort; en ſuite duquel nous miſmes pied à terre au bord d'vn bois, qu'il fallut faire reculer à grands coups de haches, pour donner place à l habitation que nous voulions dreſſer. Mais ces grandes foreſts eſtant gardées pendant l'Eſté des petits Dragons volans, ie veux dire par vn million d'eſcadrons de Mouſquittes, de Mari[n]goins ou de Couſins tres-auides d'vn ſang, qu'ils n'auoient iamais gouſté: nous eſtions contraints de leur ceder la place pendant la nuict, & de nous aller coucher ſur des roches au bord d'vn lac, expoſez à l'air, au vent & ſouuent à la pluye. Ces trauaux ſouſtenus ſeulement d'vn peu de bouillie faite de farine de bled d'Inde, cuite dans la belle eau claire, nous abbatirent preſque tous. Plus de quarante huict perſonnes de noſtre monde, tomberent malades: Il nous fallut loger ſous des roches ſi à l'eſtroit, que nous eſtions preſque entaſſez les vns ſur les autres. Pendant que l'vn bruſloit dans l'ardeur de la fievre, l'autre trembloit de froid: & pour nous conſoler, on nous venoit ſouuent dire de diuers endroits qu'on nous alloit egorger, que nous ſerions bien-toſt deliurez de tous nos maux.* Quotidie morimur, & ecce viuimus, *nous mourions tous les iours, & nous voilà encore graces à Dieu tous viuans: Il eſt vrai que ceux qui ſont alterez du ſalut des Ames, qui ne s'opere iamais que par la croix, trouueront icy dequoy ſe ſatisfaire: mais il ne faut rien craindre, Dieu eſt partout; c'eſt icy qu'on le gouſte plus*

is necessary to expose oneself to the dangers of earthly fires, in order to deliver them from the fires of Hell; it is necessary to cast oneself into captivity, in order to secure their freedom; it is necessary to endure hunger, thirst, and nakedness, in order to nourish and clothe them with JESUS CHRIST. *It is impossible to conceive all that we suffered on a very long and very rough journey, during which we were continually beset with dangers of death in divers ways; finally, we landed on the edge of a forest which we had to cut away by dint of many heavy blows of our axes, in order to make room for the settlement that we wished to establish. But these great forests were guarded, during the Summer, by little winged Dragons,—I mean, by innumerable legions of Mosquitoes and Gnats, all very thirsty for a blood that they had never tasted; we were compelled to give way to them during the night, and to sleep on the rocks, on the shore of a lake, exposed to the air, to the wind, and frequently to the rain. These labors—during the performance of which our only sustenance consisted of a little meal of Indian corn, boiled in clear water—prostrated nearly all of us. More than forty-eight of our people fell sick. We had to lodge under rocks, where we had so little room, that we lay almost in a heap, one upon another. While one was burning in the heat of fever, another shivered with cold; and, to console us, we were often told, by people from various places, that men were coming to kill us, and that we would soon be delivered from all our ills.* Quotidie morimur, et ecce vivimus,—*we were dying daily, and behold, we are still alive, thanks to God! It is true that they who thirst for the salvation of Souls, which is never effected except through the cross, will find here something wherewith to satisfy themselves. But one must fear nothing; God is everywhere; here his presence is felt more clearly, with*

purement, & quasi sans mélange des creatures. Enfin salutem ex inimicis nostris & de manu omnium qui oderunt nos. *Il nous a sauuez par nos ennemis mesmes & par les mains de ceux qui nous haissoient à mort. Nous marchons la teste leuée, ils nous ont secourus dans nos besoins, nous preschions, nous catechisions, nous baptisions publiquement dans leurs bourgades: on y dresse des Chapelles, on y prie Dieu, on y dit la saincte Messe; on y reçoit les Sacremens. Vn grand nombre d'Iroquois y fait hautement profession de la Foy de* IESVS-CHRIST: *En vn mot* Deus Dominus illuxit nobis, *c'est Dieu qui a fait ce grand iour. Voilà mon R. P. ce que vous verrez en detail dans cette Relation, & qui sans doute portera V. R. & tous ceux qui ayment l'Eglise de I. C. à prier pour ces pauures peuples, & pour ceux qui trauaillent à leur conuersion, comme aussi pour celuy qui est*

de V. R.

Le tres-humble & tres obeyssans
seruiteur en nostre Seigneur,
PAVL LE IEVNE,
de la Compagnie de IESVS.

Au College de Clermont
ce 1. *de Decembre 1657.*

scarcely any alloy of created things. Finally, salutem ex inimicis nostris, et de manu omnium qui oderunt nos,—'*he has saved us through our enemies themselves, and by the hands of those very men who hated us unto death.' We walk with heads erect; they succored us in our needs; we preached, we catechized, we baptized publicly in their towns. There, Chapels are built; there, God is invoked; there, holy Mass is said; there, the Sacraments are received; there a great many Iroquois openly profess the Faith of* JESUS CHRIST. *In a word,* Deus Dominus illuxit nobis,—*it is God who is the author of this great light.'' This, my Reverend Father, is what you will see detailed in this Relation; and, doubtless, it will induce Your Reverence, and all who love the Church of Jesus Christ, to pray for those poor peoples, and for those who labor for their conversion, as also for him who is*

Your Reverence's

Very humble and very obedient
servant in our Lord,
PAUL LE JEUNE,
of the Society of JESUS.

At the College of Clermont,
this 1st of December, 1657.

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Extraict dv Privilege du Roy.

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MABOVL.

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Permiſſion du R. P. Prouincial.

NOVS LOVIS CELLOT, Prouincial de la Compagnie de IESVS en la Prouince de France, auons accordé pour l'aduenir au ſieur SEBASTIEN CRAMOISY, Marchand Libraire, Imprimeur ordinaire du Roy & de la Reyne, Directeur de l'Imprimerie Royalle du Louure, Bourgeois & ancien Eſcheuin de cette ville de Paris, *l'Impreſſion des Relations de la Nouuelle-France.* A Paris, le 28. Decembre, 1656.

Signé, LOVIS CELLOT.

Permission of the Reverend Father Provincial.

WE, LOUIS CELLOT, Provincial of the Society of JESUS in the Province of France, have granted for the future to sieur SEBASTIEN CRAMOISY, Bookseller, Printer in ordinary to the King and to the Queen, Director of the Royal Printing-house of the Louvre, Citizen and former Alderman of this city of Paris, *the Printing of the Relations of New France*. At Paris, the 28th of December, 1656.

Signed, LOUIS CELLOT.

[1] Relation de ce qvi s'eſt paſſé en la Miſſion des Peres de la Compagnie de IESVS, aux païs de la Nouuelle France, depuis l'Eſté de l'année 1656. iuſqu'à l'Eſté de l'année 1657.

CHAPITRE I.

AMBASSADE DES IROQUOIS SONNONTOERONNONS TRAUERSÉE PAR L'IROQUOIS AGNIERONNON.

NOVS auons ſouuent remarqué dans nos Relations des années paſſées, qu'il y a cinq Nations Iroquoiſes, dont les trois principales [2] ſont les Sonnontoeronnons, qui ſont les plus nombreux & les plus éloignés des François. Les Onnontoeronnons, où nous auons depuis peu commencé vne bonne Miſſion. Et les Agnieronnons qui ont commerce auec les Hollandois voiſins de la nouuelle Angleterre. Le 19. de Septembre de l'année 1655. le P. Ioſeph Chaumont, & le P. Claude d'Ablon partirent de Quebec pour aller recognoiſtre le païs des Sonnontoeronnons, qui nous preſſoient de les aller inſtruire, & d'aller eſtablir en leur païs vne habitation Françoiſe. Leur voiage eſt amplement décrit dans la Relation de l'année derniere. Peu de temps apres leur depart de Quebec trois perſonnes conſiderables arriuerent de Sonnontoan païs des Sonnõtoeronnons, qui nous donnerent aduis que les eſprits de leur nation eſtoient

[1] Relation of what occurred in the Mission of the Fathers of the Society of JESUS in the countries of New France, from the Summer of the year 1656, to the Summer of the year 1657.

CHAPTER I.

EMBASSY OF THE SONNONTOERONNON IROQUOIS THWARTED BY THE AGNIERONNON IROQUOIS.

WE have frequently stated in our Relations of the past years that there are five Iroquois Nations, of whom the three principal ones [2] are the Sonnontoeronnons, who are the most numerous, and the most distant from the French; the Onnontoeronnons, among whom we have lately commenced a good Mission; and the Agnieronnons, who trade with the Dutch, neighbors to new England. On the 19th of September of the year 1655, Father Joseph Chaumont and Father Claude d'Ablon started from Quebec, to reconnoiter the country of the Sonnontoeronnons, who urged us to go and teach them, and to establish a French settlement in their country. Their journey was fully described in last year's Relation. Shortly after their departure from Quebec, three personages of importance arrived from Sonnontoan, the country of the Sonnontoeronnons; they informed us that the minds of their nation were inclined to peace, and that next winter they would

diſpoſés à la paix, & que l'hyuer prochain ils deuoient venir en bon nombre, contracter auec nous & auec les Hurons & les Algonquins vne alliance inuiolable. On ne manqua pas aux preſens reciproques de part & d'autre, ſuiuant la couſtume de [3] ces peuples. Apres quoy, vn des trois ſe reſolut de paſſer l'hyuer auec nous, comme voulant ſeruir d'oſtage de leur fidelité. Les deux autres ſe mirent en chemin au commencement de Nouembre de la meſme année 1655. pour porter plus promptement en leur pays les heureuſes nouuelles de l'accueil qu'on leur auoit fait.

Ces deux Ambaſſadeurs furent tuez à leur retour, ainſi que nous l'apriſmes par la rencontre qui ſe fit d'vn des cadavres que l'on trouua à trois ou quatre lieües au deſſus de Montreal, tout couuert de playes & de ſang. Le ſoupçon de ce meurtre ne pût tomber que ſur les Iroquois Agnieronnons, qui jaloux de l'amitié dont les autres nations Iroquoiſes nous recherchent, la veulent empeſcher par toutes ſortes de moiens.

Cela n'empeſcha pas que dés le commencement du mois de Ianuier 1656. nous ne viſmes icy l'Ambaſſade dont nous auions parole.

Ils eſtoient dix de compagnie, dont le chef eſtoit vn des premiers Capitaines de tout leur pays, âgé de cinquante [4] à ſoixante ans, homme ſage & adroit dans les affaires, eloquent au delà de ce qu'on en peut croire, dont le cœur eſtoit tout François, & deſia gagné à la foy.

De vingt & vn preſens qu'il fit, le plus riche & le plus éclatant, fut celuy par lequel il nous teſmoigna hautement que toute ſa nation vouloit ſe faire inſtruire; qu'elle demandoit pour cét effet des Peres

come in good number to contract an inviolable alliance with us, and with the Hurons and Algonquins. A mutual interchange of presents took place, according to the custom of [3] these peoples, after which one of the three resolved to spend the winter with us, to serve as a hostage for their fidelity. The two others set out at the beginning of November of the same year, 1655, in order to carry more promptly to their own country the happy news of the welcome that they had received.

These two Ambassadors were killed on their return journey, as we learned when, three or four leagues above Montreal, one of the dead bodies was found, all covered with wounds and blood. Suspicion of this murder could fall on none but the Agnieronnon Iroquois, who are jealous of the friendship which the other Iroquois nations seek to form with us, and endeavor to thwart it by every possible means.

This did not prevent us from seeing here, at the beginning of the month of January, 1656, the Embassy of which word had been sent us.

It consisted, altogether, of ten men, the chief of whom was one of the leading Captains of their entire country, from fifty [4] to sixty years of age,—a wise man, and one skilled in such matters, eloquent beyond expectation, whose heart was entirely French, and who was already won over to the faith.

Of the twenty-one presents that he gave, the richest and most striking was the one by which he loudly proclaimed that his entire nation wished to be instructed; that, for that reason, they asked for some of the Fathers of our Society, and desired those blessings which are enjoyed only after death, and of which the many Christian Hurons who were living

de noſtre Compagnie, & qu'elle ſouhaitoit les biens qui ne ſe voient qu'apres la mort, dont les Chreſtiens Hurons captifs en grand nombre chez eux, leur parloient auec tant d'eſtime, que pluſieurs d'entre eux auoient deſia le cœur Chreſtien, auant que de l'eſtre.

Les deſſeins du Ciel ne nous ſont pas moins adorables que cachez. Ce Capitaine qui apres Dieu appuyoit le plus nos eſperances, nous fut rauy en vn moment. Ces Ambaſſadeurs pour ſe diuertir, eſtoient allez à la chaſſe du Caſtor entre les trois Riuieres & Quebec, en attendant la fin de l'hyuer pour leur retour. Vne troupe d'Iroquois Agnieronnons, [5] qui venoient en meſme temps à la chaſſe des hommes, rencontrerent leurs piſtes, & ayant ſurpris à l'eſcart ce Capitaine, ſans l'auoir reconnu de plus pres, ils le tuerent d'vn coup de fuzil, qui luy perça le cœur.

Apres ce coup, capable de mettre la guerre entre ces deux Nations Iroquoiſes, ils continuerent les vns & les autres dans la confiance qu'ils auoient en nous, n'ignorants pas que nous auons le cœur ouuert pour tous les peuples de ces contrées, & nous conſiderans comme vne Nation neutre, & comme vn lieu de ſeureté. En effet vne bande de guerriers Algonquins, s'eſtant trouuée en meſme temps dans les trois Riuieres, auec l'Agnieronnon leur ennemy mortel, ils s'y parlerent auec douceur, ils s'y regalerent auec ioye, & à les voir, on euſt creu qu'ils eſtoient amys. Ce n'eſt pas vn mauuais preſage, quand le Loup & l'Agneau habitent ſous le meſme toict. Quand le Lion & la Brebis paiſſent enſemble, c'eſt vne marque que IESVS-CHRIST veut eſtre leur Paſteur.

as captives with them spoke with such esteem that the hearts of many among them were already Christian before they themselves had become Christians.

The designs of Heaven are no less adorable than they are hidden. This Captain — upon whom, after God, our hopes were resting — was snatched from us in an instant. These Ambassadors had gone, for sport, to hunt the Beaver between three Rivers and Quebec, while awaiting the end of the winter to set out on their return journey. A band of Agnieronnon Iroquois, [5] who came at the same time to hunt men, chanced upon their tracks, and, surprising that Captain in a lonely place, without approaching him closely enough to recognize him, killed him with a gunshot which pierced his heart.

After this blow, which was sufficient to cause war between those two Iroquois Nations, they both retained the confidence which they had in us; for they knew that our hearts were open to all the tribes of these countries, and they regarded our French as a neutral Nation and our settlement as a place of safety. In fact, a band of Algonquin warriors happening to be at three Rivers at the same time as the Agnieronnon, their mortal enemy, they conversed peaceably with each other, joyfully regaled themselves together, and, to behold them, one would have thought that they were friends. It is not a bad omen when the Wolf and the Lamb dwell under the same roof. When the Lion and the Sheep feed together, it is a sign that JESUS CHRIST wishes to be their Shepherd.

[6] CHAPITRE II.

DESSEIN DES IROQUOIS AGNIERONNONS SUR LA COLONIE DES HURONS DANS L'ISLE D'ORLEANS.

LE vingt-cinquiéme iour du mois d'Auril 1656. deux Iroquois Agnieronnons, s'eſtant coulez par les bois au deſſous de Quebec, en vn lieu où la chaſſe des oyſeaux de riuiere eſt en abondance; deux Hurons qui y aborderent en vn canot, y furent ſalüez chacun d'vn coup de fuzil: l'vn tomba roide ſur la place; l'autre, quoy que bleſſé griefuement, eut toutesfois aſſez de courage & de force pour pouſſer ſon canot en l'eau, & ſe ſauuer heureuſement.

Vingt Hurons s'embarquerent promptement à cette nouuelle, pour couper chemin en quelque lieu, aux meurtriers, qui auoient pris la fuitte par terre. A plus de vingt lieües de là, ayant [7] apperceu quelques piſtes ſur le riuage de noſtre grande Riuiere, ils atteignirẽt leur proye; mais comme ces deux fugitifs ne marchoient qu'eſloignez l'vn de l'autre, il n'y en eut qu'vn de pris, qui eſtant mené à l'Iſle d'Orleans, y fut condamné à la mort & au feu, qu'il auoit ſans doute bien merité.

Nous auions fait auec douceur tout ce qui ſe pouuoit, afin qu'on luy accordaſt la vie & que l'on peuſt ſe ſeruir de luy, pour deſtourner vne troupe de trois cens Iroquois Agnieronnons, dont nous ſçauions que la Colonie Hurone de l'Iſle d'Orleans eſtoit menacée: mais les eſprits eſtoient trop eſchauffez dans le

[6] CHAPTER II.

DESIGN OF THE AGNIERONNON IROQUOIS AGAINST THE HURON COLONY ON THE ISLAND OF ORLEANS.

ON the twenty-fifth day of the month of April, 1656, two Agnieronnon Iroquois slipped through the woods below Quebec, at a place where there is an abundance of water-fowl; two Hurons landed from a canoe, and were each received with a gunshot. One fell dead on the spot; the other, though severely wounded, had nevertheless sufficient courage and strength to push his canoe into the water, and was fortunate enough to escape.

On hearing news of this, twenty Hurons embarked at once, to cut off at some place the murderers, who had fled by land. At a distance of over twenty leagues from there, [7] they found some tracks on the bank of our great River, and overtook their prey; but, as these two fugitives had separated from each other, only one was captured. He was taken to the Island of Orleans, where he was condemned to death and to the fire, which doubtless he richly deserved.

We did, by gentle means, all that could be done to have his life spared, in order that he might be made use of to turn away a band of three hundred Agnieronnon Iroquois, by whom we knew that the Huron Colony on the Island of Orleans was threatened. But their minds were too hot with resentment at a crime which they had so recently seen committed before their very eyes, and for which the father and

reſſentiment d'vn crime qu'ils auoiẽt vû tout fraiſchement deuant leurs yeux, & dont le pere & la mere du defunt demandoient inſtamment iuſtice. C'eſtoit les plus riches de tout le bourg Huron, & qui pleuroient leur fils vnique, qui eſtoit vn ieune homme plein de belles qualitez, deſtiné à la charge de Capitaine, & qui auoit depuis deux ans donné la vie à cinq Agnieronnons, qu'il auoit fait priſonniers de guerre.

[8] Le meſme iour qu'on bruſloit ce captif Iroquois, heureux dans ſon mal-heur, en ce qu'il receut le Bapteſme, & qu'il mourut Chreſtien: Quelques François des trois Riuieres rencontrerent à dix ou douze lieuës de là ces trois cents Agnieronnons, qui venoient fondre ſur les Hurons. Ces guerriers traiterent doucement nos François, ils leur firent part de leur chaſſe, & en les congediant leur firent vn preſent de Pourcelaine, afin qu'on ne donnaſt point des trois Riuieres aduis à Quebec de leur marche.

Le lendemain trois de leurs Capitaines vinrent eux-meſmes aux trois Riuieres, ſçauoir où on deſiroit qu'ils campaſſent, & proteſter de la continuation de la Paix auec nous.

Pour les arreſter en chemin par les voyes de douceur, le Gouuerneur des trois Riuieres leur fit trois beaux preſens, les coniurant de retourner en leur pays, puis qu'ayants la paix auec nous, & les Hurons eſtants auſſi nos alliez, nous deuions eſpargner le ſang & la vie des vns & des autres.

[9] Les Iroquois reſpondirent par huict preſens de Pourcelaine, dont les quatre plus remarquables furent ceux-cy.

Leur Chef faiſant paroiſtre vn grand collier de

mother of the deceased urgently demanded justice. They were the wealthiest people of all the Huron village, and were weeping at the loss of their only son, who was a young man, full of good qualities, destined for the office of Captain; within two years he had spared the lives of five Agnieronnons, whom he had made prisoners of war.

[8] On the same day, while they were burning that Iroquois prisoner,—who was fortunate in his misfortune, inasmuch as he received Baptism and died a Christian,—some Frenchmen from three Rivers met, at a distance of ten or twelve leagues from there, the three hundred Agnieronnons who were coming to fall upon the Hurons. Those warriors treated our French kindly; they gave them some of their game, and on parting they presented them with some Porcelain beads, in order that information of their expedition might not be sent from three Rivers to Quebec.

On the following day, three of their Captains came themselves to three Rivers, to learn where it was desired that they should camp, and to protest that they wished to continue the Peace with us.

In order to check them on the way by gentle means, the Governor of three Rivers gave them three fine presents, begging them to return to their own country, because, as they were at peace with us, and as the Hurons were likewise our allies, we must spare the blood and the lives of both.

[9] The Iroquois replied with eight presents of Porcelain beads, the four most remarkable of which were as follows.

Their Chief showed a great collar of Porcelain beads, and said: "Here is an iron chain, larger

Pourcelaine: c'eſt icy, dit-il, vne cheſne [*sc.* chaiſne] de fer, plus groſſe que les arbres qui naiſſent en nos foreſts, qui liera les Hollandois, les François, & les Agnieronnons enſemble. Le tonnerre & la foudre du ciel ne rompront iamais cette chaiſne.

Par vn autre preſent, ie connois, diſoit-il, l'eſprit d'Onnontio, ie ſçay que le François eſt veritable en ſes promeſſes. Si ie voy quelqu'vn de mes gens tué ſur la Riuiere, ie n'auray aucun ſoupçon que ce ſoit par la trahiſon des François. Ie te coniure auſſi de croire le meſme de moy; & s'il ſe trouue quelque François tué à l'eſcart, n'en accuſe pas l'Iroquois Agnieronnon; nos mains en ſeront innocentes, & ne trahiront pas noſtre cœur, qui ne reſpire que la Paix.

Quand quelque malheur, diſoit-il, par vn autre preſent, arriuera au François, ou à l'Agnieronnon, nous meſlerõs enſemble nos pleurs & nos larmes; & [10] nos cœurs auront les meſmes ſentimens: car ie n'ay plus qu'vn cœur auec toy.

Par le dernier de ces preſens, i'obeys à Onnontio, diſoit-il, ie m'en retourne en mon païs, & ma hache pour cette fois ne ſera pas rougie dans le ſang des Hurons. Mais ie deſire auſſi que le François m'obeiſſe en vne choſe, c'eſt qu'il ferme la porte de ſes maiſons & de ſes forts à l'Onnontageronnon, qui veut eſtre mon ennemy, & qui couue des penſées de guerre contre moy.

Ces preſens eſtoient acheuez, mais l'aſſemblée n'eſtoit pas encore ſeparée, lors que l'on apperceut trois canots qui venoient d'en haut. C'eſtoit Iean-Baptiſte Ochionagueras Capitaine Onnontageronnon, qui ayant embraſſé la foy depuis deux ans; & dés-lors ayant pris vn cœur tout François, procura

around than the trees that grow in our forests, which shall bind the Dutch, the French, and the Agnieronnons together. The thunder and lightning of heaven shall never break that chain."

With another present he said: "I know Onnontio's mind. I know that the Frenchman is truthful in his promises. If I see any one of my people killed on the River, I will have no suspicion that it was through the treachery of the French. I beg thee also to believe the same of me; and, if any Frenchman be found killed in a secluded place, do not accuse the Agnieronnon Iroquois of it. Our hands will be innocent of it, and will not betray our hearts, which breathe but Peace."

"Whenever any misfortune," he said with another present, "shall happen to the French or to the Agnieronnon, we will mingle our weeping and our tears, and [10] our hearts shall have the same sentiments; for I have henceforth but one heart with thee."

With the last of these presents he said: "I obey Onnontio. I return to my own country, and this time my hatchet will not be reddened with the blood of the Hurons. But I also wish the Frenchman to obey me in one thing; that is, to close the doors of his houses and of his forts against the Onnontageronnon, who wishes to be my enemy, and who is hatching some plot of war against me."

The giving of these presents was over, but the meeting had not yet dispersed, when three canoes were observed coming from above. It was Jean Baptiste Ochionagueras, an Onnontageronnon Captain, who had embraced the faith two years before, and, as his heart had become quite French, had

puiſſamment la Paix que nous auons auec les Nations Iroquoiſes d'en-haut.

Les Iroquois Agnieronnons voyant cet homme, qu'ils ſçauent eſtre de grand credit, & grand guerrier, prierent nos François de ne luy rien teſmoigner du preſent qu'ils venoient de faire, [11] nous inuitant de fermer nos portes aux Onnontageronnons, & de ne nous ioindre pas d'alliance auec eux.

Le iour ſuiuant, nous reçeuſmes aduis à Quebec de tout ce qui ſe paſſoit aux trois Riuieres: ce fut par des hommes enuoyez exprez, qui firent trente lieuës en vn iour auec tant de bon-heur qu'ils tromperent toutes les diligences des Iroquois Agnieronnons, qui auoient mis partout ſur les chemins des corps de garde pour fermer le paſſage.

Il fut iugé neceſſaire pour le bien public, d'enuoyer quelqu'vn de nos Peres au deuant de ces trois cents Agnieronnons, pour arreſter leur courſe, nous doutans bien que contre leur parole, ils auroient continüé leur deſſein de pouſſer iuſques à l'Iſle d'Orleans, pour ſe vanger de la mort de l'Iroquois Agnieronnon, qui venoit d'y eſtre bruſlé depuis ſi peu de iours.

Le Pere Simon le Moyne qui aime & eſt aimé tendrement des Iroquois, ſe trouuant à lors à Quebec, par vne heureuſe rencontre, fut preſt en moins d'vne heure pour partir ſans delay. Il [12] fait rencontre en ſon chemin, au milieu de la nuit, des canots Iroquois qui eſtoient aux auenuës, pour découurir ce qui pourroit paſſer. On le conduit dans vne paliſſade, enuiron à demie-lieuë de là, où leur gros eſtoit campé. Il leur fait dix preſens, pour rompre leur deſſein, & les faire retourner ſur leurs pas. Apres

vigorously aided in securing the Peace between us and the upper Iroquois Nations.

When the Agnieronnon Iroquois saw that captain — whom they knew to be a man of great renown, and a distinguished warrior — they begged our French not to let him know anything of the present which they had just made, — [11] asking us to close our doors against the Onnontageronnons and not to enter into an alliance with them.

On the following day, we received information at Quebec of all that was passing at three Rivers through special messengers, who accomplished thirty leagues in one day, with such good luck that they eluded all the vigilance of the Agnieronnon Iroquois, who had stationed pickets on all the roads to bar the way.

It was considered necessary for the public welfare, to send one of our Fathers to meet those three hundred Agnieronnons, in order to check their advance; for we suspected that, contrary to their word, they would persist in their design to push on as far as the Island of Orleans, and would avenge the death of the Agnieronnon Iroquois who had been burned there within the past few days.

Father Simon le Moyne, who loves the Iroquois and is tenderly beloved by them, was fortunately in Quebec at the time, and in less than an hour he was ready to start without delay. [12] At midnight, he meets on his way some Iroquois canoes which guard the approaches and watch for whatever may happen. He is taken into a palisade, about half a league distant, where the main body are camped. He gives them ten presents, to induce them to abandon their design and retrace their steps. After protracted

de longues deliberations ils luy teſmoignent que ſa voix eſt toute-puiſſante ſur eux, & pour l'en aſſeurer par effet, plus que de parole, ils font vn cri dans le camp, qui congedie toutes les troupes: C'eſt à dire que les petites bandes, de dix ou douze hommes pour l'ordinaire, ayent à ſe ſeparer. Les vns vont d'vn coſté, prenans parti pour la chaſſe de l'orignac: les autres vont d'vn autre coſté à la chaſſe du caſtor: quelques-vns au nombre de trois ou quatre font mine d'aller à la petite guerre, pour faire quelque coup à l'eſcart. La pluſpart retournent, diſent-ils, en leur païs.

Cette nouuelle donna de la ioye à Quebec, & quelque ſorte d'aſſeurance aux Hurons de l'Iſle d'Orleans: mais [13] qui ne leur oſta pas toutesfois toute leur crainte. Il leur reſta quelque defiance de l'eſprit perfide de l'Agnieronnon: mais pleuſt à Dieu qu'elle euſt eſté plus grande. *Voyez le Chapitre dixiéme.*

deliberations, they tell him that his voice has an all-powerful effect on them; and, to convince him of it by deeds more than by words, they utter a yell in the camp which disbands all the troops,—that is to say, it is a signal for the small bands, which usually consist of ten or twelve men, to scatter. Some go one way, to hunt for moose; others go in another direction, to hunt for beaver; some, to the number of three or four, pretend to go on a hostile raid, to strike a blow in some isolated spot. The majority, they say, return to their country.

This news caused joy in Quebec, and gave some assurance to the Hurons on the Island of Orleans; [13] it did not, however, dispel all their fears. They still felt some distrust of the treacherous spirit of the Agnieronnon; would to God that it had been greater. *See the tenth Chapter.*

CHAPITRE III.

LES HURONS DE L'ISLE D'ORLEANS ATTAQUEZ PAR LES IROQUOIS AGNIERONNONS.

LE 18. de May 1656. ces perfides s'eſtans cachés dans les bois, à dix ou douze lieuës au deſſus de Quebec, où ils voyoient ſans eſtre veus, laiſſerent paſſer vne eſcoüade de François & de Sauuages, qui montoient au païs des Onnontoeronnons. Mais les mains leur demangeans, & leur accouſtumance au maſſacre les ſollicitant, ils ſe iettent ſur quelques canots qui faiſoient l'arriere-garde: Ils bleſſent, ils prennent, ils pillent, ils mal-traitent ceux qui les conduiſent. Mais enfin les Onontoeronnons & les François les menançants, ces traitres firent ſemblant de s'eſtre mépris, [14] comme nous verrons au Chapitre ſuiuant, ils rendirent les priſonniers; mais à condition qu'ils pourſuiuroient tous leurs route, ſans que pas vn fuſt obligé de deſcendre à Quebec.

Cette tempeſte eſtoit eſſuyée, nos Gens eſtant paſſez outre ſur le grand Fleuue de Sainct Laurens. Mais la nuict du dix-neuf au vingtiéme du meſme mois de May, ces mal-heureux couuerts des tenebres de cette nuict tres-obſcure, deſcendirent ſans bruit, paſſant deuant Quebec ſans eſtre apperceuz. Ils aborderent auant le iour au deſſous de la bourgade Huronne, & ayant caché leurs canots dans le bois, ils ſe répandirent de tous coſtez aux auenuës des terres, que l'on enſemençoit pour lors de bled d'Inde.

CHAPTER III.

THE HURONS ON THE ISLAND OF ORLEANS ATTACKED BY THE AGNIERONNON IROQUOIS.

ON the 18th of May, 1656, those perfidious foes concealed themselves in the woods, ten or twelve leagues above Quebec, where they could see without being seen. They allowed a band of French and Savages to pass, who were on their way to the country of the Onnontoeronnons. But their hands itched, and, their habituation to massacre goading them on, they fell upon some canoes that formed the rear-guard; they wounded, they captured, they pillaged, they ill-treated those who were in the canoes. But, finally, when the Onontoeronnons and the French began to threaten them, those treacherous assailants pretended that they had made a mistake. [14] As we shall see in the following Chapter, they gave up their prisoners, but on the condition that they should continue their journey, and that not a single one of them should be allowed to go down to Quebec.

When this storm had passed, our People pursued their voyage along the great River Saint Lawrence. But, on the night of the nineteenth to the twentieth of the same month of May, those wretches, under cover of that very dark night, descended the river noiselessly, and passed before Quebec without being perceived. They landed, before daylight, below the Huron village; and, after hiding their canoes in the

Le matin tous les Chreſtiens Hurons ayant aſſiſté à la Meſſe, ſelon leur couſtume, & par bon-heur la pluſpart s'eſtant confeſſez, vne partie ſortit pour le trauail. Les ennemis qui eſtoient en embuſcade, ſe ietterent ſur eux, en maſſacrerent quelques-vns ſur la place, & en emmenerent quelques autres captifs, le [15] reſte ſe ſauuant dans noſtre Maiſon ceinte d'vne paliſſade de bonne deffence, fortifiée pour de ſemblables occaſions.

Apres cette deffaite les ennemis ſe retirerent ſur le Midy. Ils auoient enuiron quarante canots, qui parurent ſur noſtre grand fleuue, prenant la meſme route pour leur retour, qu'ils auoient priſe la nuict pour faire ce mal-heureux coup. Noſtre perte a eſté de ſoixante & onze perſonnes, auec vn grand nombre de ieunes femmes, qui eſtoient la fleur de cette Colonie.

Les François de l'Iſle d'Orleans qui furent rencontrez par ces Barbares, ne furent point faits captifs, les Iroquois diſant qu'ils auoient la Paix auec nous. Ce qui n'empeſcha pas qu'ils ne pillaſſent quelques maiſons abandonnées, dont ils ont fait depuis leurs excuſes, condamnans d'vne part l'inſolence de leur ieuneſſe, qui par toute la terre eſt difficile à retenir dans la chaleur de la victoire, & accuſans d'autre part ceux de nos François qui auoient quitté leurs maiſons; ayant pris, diſoient-ils, l'eſpouuante [16] mal à propos. Il eſt vray que les Iroquois ont reſpecté les lieux qu'ils ont trouué habitez meſmes par de ſimples femmes, s'y comportant auec toute la douceur poſſible.

Ce mal-heur arriua vn Samedy, le vingtieſme iour de May, ſi toutefois les maux de cette vie ſont des

woods, they scattered in all directions, stationing themselves at the approaches to the fields that were then being sown with Indian corn.

In the morning, all the Christian Hurons attended Mass according to their custom, and, happily, most of them confessed themselves. A party issued forth to work; the enemies in ambush fell upon them, massacred some on the spot, and carried off others as prisoners. The [15] remainder took refuge in our House, which is surrounded by a palisade, easily defended, and fortified for such emergencies.

After this defeat, the enemies withdrew toward the South. They had about forty canoes which appeared on our great river, taking, on their return, the same route that they had followed during the night to strike that unfortunate blow. Our loss consisted of seventy-one persons, including a large number of young women who were the flower of that Colony.

The French on the Island of Orleans, who were encountered by those Barbarians, were not made prisoners; for the Iroquois said that they were at Peace with us. This did not prevent them from pillaging some abandoned houses, for which they have since offered excuses, condemning on the one hand the insolence of their young men, who throughout the earth are difficult to restrain when heated by victory; and, on the other hand, accusing those of our French who had abandoned their houses, because, they said, they had taken fright [16] unnecessarily. It is true that the Iroquois respected the places which they found inhabited, even by women alone, and behaved there with all possible gentleness.

This misfortune happened on Saturday, the twentieth day of May,—if, indeed, the ills of this life be

malheurs, lors que Dieu en tire ſa gloire & le ſalut de ſes eleus.

Il ſe trouua entre ces Hurons captifs onze Congreganiſtes qui n'ont pas perdu l'eſprit de la pieté dans l'extremité de leurs miſeres, du nombre deſquels fut Iacques Oachonk, alors Prefet de la Congregation & le plus feruent de tous nos Chreſtiens.

Ce bon Chreſtien ſe voyant captif, au lieu de chanter ſes proüeſſes de guerre ſelon la couſtume, prit pour ſuiet de ſa chanſon ce qu'il auoit plus dans le cœur. Ne me plaignez point, diſoit-il, ne m'eſtimez pas malheureux, ie ſeray heureux dans le ciel. Ie ne crains point les feux que mon ſang eſt capable d'eſteindre, ie crains le feu d'enfer qui iamais ne s'eſteindra. Cette vie ne m'eſt rien, quand [17] mes penſées me portent au Ciel. Il pouſſoit ce chant d'vne voix ſi puiſſante, qu'il ſe faiſoit entendre preſque de demie lieüe, l'eau & le vent portant ſa voix iuſques à nous. Il conſoloit les autres, & les animoit aux ſouffrances, & ſe voyant bruſlé en toutes les parties du corps, auec des haches toutes rouges de feu, & des tiſons ardens; ſans jetter aucun cry, ny ſe plaindre des cruautez qui le faiſoient mourir mille fois, auant que d'en mourir vne ſeule; il prioit Dieu au milieu des flammes, & diſoit hautement que jettant les yeux vers le Ciel, auec cette parole, IESVS ayez pitié de moy, il ſentoit chaque fois l'allegement de ſes douleurs, & vn ſurcroiſt de force & de courage.

Nous en auons ſçeu toutes les particularitez par vn autre Chreſtien qui eſtoit captif auec luy, nommé Ioachim Ondakont, qui s'eſt veu dans les flammes auec luy, y ayant admiré ſa conſtance & ſon eſprit vrayment Chreſtien dans les tourmens.

misfortunes when God derives from them his glory and the salvation of his elect.

Among the captive Hurons there were eleven members of the Congregation who, in the extremity of their misery, did not lose the spirit of piety. One of them was Jacques Oachonk, then the Prefect of the Congregation, and the most fervent of all our Christians.

When that good Christian found himself a prisoner, instead of singing of his warlike achievements, according to custom, he took for the subject of his song what he had most at heart. "Do not pity me," he said; "do not consider me unfortunate; I shall be happy in heaven. I fear not fires which my blood can extinguish; I fear the fire of hell which never dies out. This life is nothing to me, when [17] my thoughts carry me to Heaven." He sang this chant in so powerful a voice, that he made himself heard at a distance of nearly half a league, and the water and wind bore his words to our ears. He consoled the others, and encouraged them to bear their sufferings. While he was being burned in every part of the body — with hatchets heated red-hot in the fire, and with blazing firebrands — he uttered not a cry, or any complaint of the cruelty which made him suffer death a thousand times before dying once. He prayed to God in the midst of the flames, and said aloud that, when he raised his eyes to Heaven with the words, "JESUS, have pity on me," he felt each time an alleviation of his pains, with an increase of strength and courage.

We have learned all the particulars from another Christian who was a captive with him, named Joachim Ondakont. He was himself in the flames with

Ce Ioachim eſtoit le plus conſiderable de tous ceux qu'on auoit fait captifs, [18] grand guerrier, & dõt la vie n'eſt qu'vne ſuitte de victoires & de rencontres, d'où ſon courage l'a bien ſouuent retiré contre toute eſperance. Cette derniere fois ayant deſia eſté bruſlé à demy corps, ayant les doigts couppez, & eſtant tout couuert de ſang; la nuict qui deuoit eſtre ſa derniere, n'attendant que le poinct du iour auquel deuoit acheuer ſon ſupplice, la cabane où il auoit eſté bruſlé, eſtant pleine d'autant de bourreaux qu'il y auoit là d'Iroquois, qui eſtoient plus de cinquante à le garder; le ſommeil les ayant abbatus, il fut aſſez heureux pour rompre ſes liens, & pour trouuer paſſage: & s'eſtant veu en liberté, le corps nud & déchiré, ſans prouiſions, ſans armes, & ſans ſecours, il marcha quinze iours entiers par des routes égarées, pour ſe ſauuer, en ſe perdant, & n'ayant plus de forces, eſtant arriué ſur les riuages du grand lac des Iroquois; par bonheur il y fit rencontre de la bande des François qui alloient à Onnontagé: ſans eux, il eſtoit mort, & par leur moyen il recouura la vie. On luy donna des viures, vn canot, [19] & vn ieune-homme Huron detaché de leur compagnie, auec lequel il peuſt acheuer ſon voyage, & venir à Quebec.

Cét homme auant ſon mal-heur s'eſtoit relaſché de ſa ferueur, & ne paroiſſoit qu'à demy Chreſtien, faiſant meſme gloire de teſmoigner qu'il ne faiſoit pas eſtime de la Foy, ny des Chreſtiens: Mais ayant veu que c'eſt en Dieu ſeul qu'on trouue la conſolation, la patience, & la ioye, meſme dans les tourmens, il a ſi heureuſement changé de ſentiment, qu'il ne peut aſſez le benir, ny aſſez loüer les Chreſtiens,

Jacques, and admired his constancy and his truly Christian spirit amid the tortures.

This Joachim was the principal man among all those who had been taken captive; [18] he was a great warrior, and his life had been but a series of victories and combats, in which his bravery had very often saved him, contrary to all expectations. On this last occasion, he had already been burned up to the waist, his fingers had been cut off, and he was all covered with blood. On the night which was to be his last, he was awaiting the dawn of the day on which his torture was to be ended. The cabin in which he had been burned was filled with as many executioners as there were Iroquois in it, of whom more than fifty were guarding him. Sleep overcoming them, he was fortunate enough to break his bonds, and to make his way out. Finding himself at liberty, with his body all naked and torn, without food, without weapons, and without assistance, he walked for fifteen entire days, through devious paths, to find safety in losing himself. His strength was exhausted when he reached the shores of the great lake of the Iroquois, where, by good fortune, he met the band of French who were going to Onnontagé. Had it not been for them, he would have died; with their help, his life was saved. They gave him some food, a canoe, [19] and a young man, a Huron, whom they detached from their party, and with whose assistance he was enabled to finish his journey and come to Quebec.

Previous to his misfortune, this man's fervor had relaxed, and he seemed to be only half a Christian, even glorying in showing that he had no esteem for the Faith or for the Christians. But, when he saw

dont il a veu dans l'occaſion des exemples d'vne vertu qui ne peut auoir de reproche.

Vn des Peres de noſtre Compagnie s'eſtant trouué aux Trois-Riuieres, lors que les Iroquois y repaſſerent, & ayant eſté heureuſement engagé d'aller viſiter ces bons Chreſtiens, dans les liens de leur captiuité au camp de l'ennemy, en receut vne conſolation ſi ſenſible, qu'il en écriuit en ces termes.

Bene omnia fecit. En verité, mon Reuerend [20] Pere, les iugemens de Dieu ſont eſtonnans. I'ay veu la fleur de la Congregation Huronne emmenée captiue par des Infidelles, auec quantité d'autres, dont la deuotion paſſeroit meſme dans les Cloiſtres, pour extraordinaire. Qu'il en ſoit beny à iamais, puiſque *bene omnia fecit*; Iugez combien cela m'a eſté ſenſible, par la grande affection que i'auois pour cette pauure nation. I'ay eu le bon-heur de les viſiter trois fois dans le camp des Iroquois, éloigné des Trois-Riuieres d'vne demie lieüe. Ie les confeſſay là tous, apres leur auoir fait prier Dieu. Certes la foy regne dans leurs cœurs: iamais ils n'ont teſmoigné de plus grands ſentimens de deuotion, ny plus hardiment qu'ils ont fait en cette occaſion, en preſence de tous les Iroquois, qui ne firent paroiſtre aucune auerſion de la priere: Car ayant pris l'occaſion par cinq ou ſix fois dans diuerſes cabanes, de dire vn petit mot du Paradis & de l'Enfer, ils m'écouterent toûjours auec grand reſpect.

I'ay trouué parmy eux vne ieune femme de dix-huit ans nommée Agnes [21] Aoendoens baptiſée par le deffunt P. Ieã de Brebeuf laquelle i'oüis en Confeſſiõ. En verité ie n'ay iamais rien veu de plus innocent: vne perſonne enfermée dans vn Cloiſtre

that in God alone can consolation, patience, and joy be found, even in the midst of tortures, his sentiments became so happily changed that he cannot sufficiently bless God, or sufficiently praise the Christians, in whom he has observed, in this emergency, examples of a virtue beyond reproach.

One of the Fathers of our Society happened to be at Three Rivers when the Iroquois passed on their return, and was fortunately impelled to go and visit those good Christians in the bonds of their captivity in the enemy's camp. He was so greatly consoled thereby, that he wrote of it in the following terms:

"*Bene omnia fecit.* In truth, my Reverend [20] Father, the judgments of God are wonderful. I have seen the flower of the Huron Congregation carried away into captivity by the Infidels, with many others whose devotion would appear extraordinary even in a Cloister. Praise be to him forever, since *bene omnia fecit.* You may judge how deeply this has afflicted me, since I had so great an affection for that poor nation. I had the happiness of visiting them three times in the Iroquois camp, about half a league from Three Rivers. I confessed them all, after making them pray to God. Assuredly, faith reigns in their hearts; never have they been more fervent or bold in manifesting their devotion, than on that occasion, in the presence of all the Iroquois. And these showed no aversion to prayer; for, when I seized the opportunity on five or six occasions, in various cabins, to say a word about Paradise and Hell, they always listened to me with great respect.

"I found among them a young woman, eighteen years of age, named Agnes [21] Aoendoens, who was

ne ſe feroit pas mieux conſeruée dans la pieté. En vn mot ie n'ay point de termes pour vous expliquer tout ce qui s'eſt paſſé dans ce rencontre. Voilà ce que le Pere nous a eſcrit.

Il n'y auoit pas huit iours qu'il auoit quitté ces bons Chreſtiens à l'Iſle d'Orleans, où il auoit demeuré auec eux depuis vn an, ſon obeïſſance ne l'en ayant detaché que pour le ioindre à la trouppe de ceux qui ſont allez à Onnontaghe.

baptized by the late Father Jean de Brebeuf, and whom I heard in Confession. Truly, I have never seen any one more innocent; a person shut up in a Cloister could not preserve her piety better. In short, I cannot find words which would express to you all that passed on that occasion." That is what the Father has written to us.

Not more than eight days had elapsed since he had left those good Christians on the Island of Orleans, where he had dwelt with them for a year; and his obedience took him away from them solely that he might join those who were going to Onnontaghe.

CHAPITRE IV.

VOYAGE DES PERES DE NOSTRE COMPAGNIE & DE QUELQUES FRANÇOIS AU PAYS DES IROQUOIS SUPERIEURS APPELLÉS ONNONTOERONNONS.

CES peuples nous ayant defirés, on enuoia l'année 1655. deux Peres de noftre Compagnie en leur pays, pour decouurir leurs difpofitions pour la [22] Foy & leurs inclinations pour les François. Apres qu'ils les eurent pratiqués enuiron fix mois, comme il fe voit dans la Relation de l'année precedente, l'vn des deux defcendit à Quebec. Quoy qu'il nous parlaft auantageufemẽt de la bonne volõté de ces Iroquois, il n'effaça pas neantmoins de noftre efprit les defiances que nous auions pris raifonnablement de leurs déloiautés & de leurs trahifons. Si bien que lors qu'il fallut, comme on dit, fondre la cloche, & conclurre l'eftabliffement d'vne Miffion & d'vne demeure en leur païs, nous nous trouuafmes merueilleufement en peine, auffi bien que Monfieur noftre Gouuerneur, duquel dependoit l'affaire en premier reffort. On examina meurement les raifons de part & d'autre: Et on en trouuoit de tres-fortes & de tres-puiffantes des deux coftés. Nous fçauiõs bien que le menfonge, les fourbes, les déloiautés eftoient prefque auffi naturelles à ces peuples que la vie. Nous les cognoiffions tres-portés & tres-accouftumés au fang, au feu & au carnage. Nous nous fouuenions de la deftruction de [23] nos pauures

CHAPTER IV.

JOURNEY OF THE FATHERS OF OUR SOCIETY, AND OF SOME FRENCHMEN, TO THE COUNTRY OF THE UPPER IROQUOIS, CALLED ONNONTOERONNONS.

AS these people had asked for us, we sent, in the year 1655, two Fathers of our Society to their country, to ascertain their dispositions toward the [22] Faith and their inclinations toward the French. After associating with them for about six months,—as set forth in the Relation of last year,—one of the two came down to Quebec. Although he spoke favorably of the good will of those Iroquois, nevertheless he did not efface from our minds the distrust of their perfidy and treachery that we had, with reason, conceived. Thus, when it became necessary to cast the bell, as the saying is, and to decide upon the establishment of a Mission and a residence in their country, we found ourselves extremely perplexed, as also did Monsieur our Governor, upon whom the matter devolved at the very start. We fully examined the reasons both for and against; and found very strong and forcible arguments on both sides. We were aware that falsehood, deceit, and treachery were almost as natural to those people as life itself. We knew how much they were addicted and accustomed to bloodshed, fire, and carnage. We remembered the destruction of [23] our poor Huron Churches, and the cruelties which

Eglifes Huronnes, & des cruautés qu'ils auoient exercées fur nos braues Algonquins. Nous auions deuant les yeux les horribles tourmens qu'ils ont fait fouffrir à plufieurs de nos Peres, les brûlant à petit feu, leur appliquant des haches toutes rouges fur les endroits les plus fenfibles du corps, verfant dans leurs playes des chaudieres d'eau boüillante, en derifion du Baptefme, coupant de grands lambeaux de leur chair grillée, qu'ils mangeoient en leur prefence. La fureur qui anime ces Barbares nous difoit tout bas à l'oreille qu'on nous en preparoit autant.

Vn Huron captif échappé du bourg d'Onõtaghe paroiffant au fort de nos deliberations, nous affeura qu'il auoit eftudié l'efprit de ces peuples, qu'il eftoit entré dans leurs penfées, & qu'ils n'auoient autre deffein que de faire venir en leur païs le plus de François & de Hurons qu'ils pourroient pour en faire vn maffacre general. Il appuia fon aduis de raifons fi fortes, que les Hurons fes compatriotes ayans refolu & promis aux Onnontoeronnons d'aller en leur païs, & de [24] nous y accompagner, retirerent leur parolle, & nous dirent que l'ardeur de la Foy nous feroit égorger; nous coniurant par l'amitié qu'ils nous portoient, de ne point nous precipiter dans vn danger fi manifefte.

Outre ce fujet de crainte les Iroquois Agnieronnons auec lefquels nous auons traicté de la Paix depuis peu, faifoient paroiftre vne ialoufie qui alloit prefque iufqu'à la rage de ce que nous voulions habiter parmy ces peuples, ayant vn grand intereft pour leur commerce, que les Onnontoeronnons fuffent toufiours obligez de paffer par leur païs.

Nous voyons encore que ces Nations n'ayant aucun

they had practiced on our worthy Algonquins. We had before our eyes the horrible tortures which they had inflicted upon several of our Fathers, whom they had burned at a slow fire, applying hatchets heated red-hot to the most sensitive parts of their bodies, pouring upon their wounds kettlefuls of boiling water in derision of Baptism, and cutting off great strips of their roasted flesh, which they ate in their presence. The fury that animates those Barbarians whispered in our ears that they were preparing the same for us.

A captive Huron, who had escaped from the village of Onontaghe, made his appearance while we were in the midst of our deliberations. He assured us that he had studied the minds of those people and had penetrated their thoughts, and that their sole design was to attract to their country as many French and Hurons as possible, and then to kill them in a general massacre. He advanced such strong arguments in support of his opinion, that his Huron countrymen, who had resolved, and had promised the Onnontoeronnons, to go to their country and to [24] accompany us thither, retracted their word. They told us that zeal for the Faith would cause our death, and conjured us, by the love that they bore us, not to cast ourselves into so manifest a danger.

In addition to this cause of fear, the Agnieronnon Iroquois, with whom we had recently concluded a treaty of Peace, manifested a jealousy almost verging on fury, because we wished to dwell with those people; for it was greatly to the benefit of their trade, that the Onnontoeronnons should always be compelled to pass through their country.

beſoin des François, ny aucune retenuë du coſté de Dieu, qu'ils ne cognoiſſent pas, ny du coſté de la Police humaine, qui n'a autre pouuoir parmy eux que celuy de leur intereſt; ils nous pouuoient mettre à mort impunément par vne boutade.

Tout cela ioint aux dangers & à la difficulté des chemins, & aux deſpences exceſſiues & effroyables qu'il falloit faire [25] pour commencer cette entrepriſe & pour la conſeruer, nous mettoit dans vne extreme inquietude; ſi iamais l'axiome fut veritable qu'il y a vne crainte capable d'ébranler vne Ame conſtante; tous ces ſujets de crainte ne pouuoient nous cauſe[r] vne mediocre terreur. On paſſa toutesfois outre, & la reſolution fut priſe d'accorder à ces peuples ce qu'ils demandoient ſi inſtamment, & de s'aller eſtablir au cœur de leur pays, quoy qu'il en pût arriuer. Voicy les raiſons qui nous y porterent.

L'vne eſtoit fondée ſur l'authorité & ſur le raiſonnement de Monſieur noſtre Gouuerneur, qui voyoit bien qu'il falloit perir pour ne pas perir, & qu'il falloit s'expoſer à toutes ſortes de dangers pour euiter tous les dangers. Nous auiõs nouuelles que ſi nous rebutions ces Barbares, leur refuſant ce qu'ils demandoient auec tant d'ardeur, qu'ils auoient deſſein de s'vnir derechef auec les Agnieronnons, & de venir fondre ſur les François pour leur faire vne guerre immortelle, & pour les exterminer entierement, s'il leur eſtoit poſſible. Nous [26] n'eſtions pas en ce temps-là dans la poſture de ſouſtenir la reuolte de toutes ces nations, ſans encourir vn danger plus grand que n'eſtoit celuy d'expoſer vne eſcoüade de François, dont la reſolution pourroit donner quelque retenuë à ces peuples dans leur pays meſme.

Moreover, as those Nations have no need of the French, and are under no restraint, either as regards God, whom they know not, or human Authority,—which has control over them only so far as it serves their own interest,—we saw that they might put us to death with impunity in a fit of passion.

All this, added to the dangers and difficulties of the road, and to the excessive and frightful expenses that would have to be incurred [25] to commence and maintain this undertaking, caused us extreme anxiety. Even if the axiom were ever true, that there is one fear capable of shaking a constant Soul, all these causes for dread could not inspire us with the slightest terror. However, we paid no heed; we resolved to grant to those people what they so urgently asked, and to establish ourselves in the heart of their country, whatever might betide. Here are the reasons that induced us to do so.

One was grounded upon the authority and the opinion of Monsieur our Governor, who saw very well that it was necessary to perish in order not to perish; and to expose oneself to dangers of all kinds, in order to avoid all dangers. We had been warned that, if we rebuffed those Barbarians by refusing what they so urgently demanded, they intended to unite at once with the Agnieronnons, to fall upon the French, to wage endless war against them, and, if possible, to exterminate them entirely. We [26] were not at that time in a position to withstand the revolt of all those tribes, without running a greater danger than that of exposing a handful of French, whose resolution might exercise some restraint over those peoples in their own country.

L'autre raiſon eſtoit tirée d'vne politique plus diuine qu'humaine. Les Peres de noſtre Compagnie qui iuſques à preſent n'ont point bleſmy à la veuë de leur ſang, qui n'ont point encore redouté les feux & la rage des Iroquois dans leurs plus horribles tourmens, diſoient qu'ils baptiſeroient bien deuant leur mort autant de moribõds qu'ils ſeroient de perſonnes, & qu'en ce cas donnant leurs corps pour des Ames, ils ne perdroient rien au change. Ils alleguoient l'exemple des Apoſtres qui s'attendoiẽt bien de perdre la vie dans les pays infideles où ils alloient precher leur Maiſtre, & ne laiſſoient pas pourtant d'y aller. Ils produiſoient cét Axiome commun: *Sanguis Martyrum ſemen eſt Chriſtianorum*, le ſang reſpandu pour la Foy par les Iroquois crie, diſoient-ils, deuant [27] Dieu, non pas vengeance, mais bene[di]ction & pardon pour les meſmes Iroquois. Il ſe faut confier en celuy qui n'abandonne iamais ceux qui s'abandonnent ſainctement pour ſa gloire: Et la rage & la perfidie des Barbares, ny les deſpences exceſſiues ne doiuent point retarder le premier de tous les emplois, qui eſt la conuerſion des Ames. Dieu qui eſt le Maiſtre des Grands & des petits, des François & des Iroquois, flechira les cœurs des Infideles pour leur faire receuoir l'Euangile; & ceux des Infideles [*sc.* Fideles] pour en faciliter la publication.

Enfin la concluſion fut priſe ſur ces raiſons & ſur pluſieurs autres, qu'il ſe falloit mettre en campagne, & donner aux Onnontoeronnons la ſatisfaction qu'ils demandoient. Auſſi-toſt dit, auſſi-toſt fait. Voilà vn bon nombre de François qui s'equippent pour s'embarquer auec le Pere René Menard, le Pere Claude d'Ablon, le Pere Iacques Fremin, le Frere

The other reason arose from a consideration more divine than human. The Fathers of our Society—who thus far have never paled at the sight of their own blood, or feared the fires and the fury of the Iroquois in their most horrible tortures—said that they would surely, before their death, baptize a number of dying persons equal to their own; in such case, they said, by giving their bodies for Souls, they would lose nothing by the exchange. They cited the example of the Apostles, who fully expected to lose their lives in the pagan countries whither they went to preach their Master, and yet they failed not to go there. They mentioned that common Axiom: *Sanguis Martyrum semen est Christianorum.* "The blood shed for the Faith by the Iroquois," they said, "cries out to [27] God, not for vengeance, but for blessing and pardon for those very Iroquois." We must confide in him who never abandons those who holily abandon themselves for his glory; and neither the fury nor the treachery of the Barbarians, nor the excessive expense should delay that foremost of all occupations, the conversion of Souls. God who is the Master of the Great and of the lowly, of the French and of the Iroquois, will touch the hearts of the Unbelievers to make them receive the Gospel, and those of the Believers to facilitate the preaching thereof.

Finally, the conclusion was reached, in consideration of the above and of many other reasons, that it was necessary to take the field and to give the Onnontoeronnons the satisfaction which they demanded. No sooner said than done. A goodly number of French prepared to embark, with Father René Menard, Father Claude d'Ablon, Father Jacques

Ambroiſe Broar, & le Frere Ioſeph Bourſier, que le R. Pere François le Mercier Superieur des Miſſions de noſtre Compagnie en ces contrees, [28] prit auec ſoy pour aller faire la guerre aux Demons iuſques dedans leur Fort, & pour conſacrer ces peuples & tout leur païs à IESVS-CHRIST: Mais ſuiuons de l'œil & de la penſée celuy qui nous a tracé leur voyage ſur le papier & qui eſtoit de la partie.

NOUS partîmes de Quebec le 17. de May 1656. Noſtre Gros eſtoit compoſé de quatre Nations, de François, d'Onnontoeronnons, qui nous eſtoient venus querir, de Sonnontoeronnons, qui eſtoient venus rechercher noſtre alliance, & de quelques Hurons. Nous rempliſſions deux grandes chalouppes & pluſieurs canots. Sortant du port, nous fuſmes ſuiuis des acclamations de quantité de peuples differents qui bordoient le riuage dont pluſieurs nous regardoient d'vn œil de compaſſion & d'vn cœur tremblant, nous croyans autant de victimes deſtinées aux feux & à la rage des Iroquois.

Ce malheur nous penſa arriuer dés le lendemain de noſtre depart. Nos chalouppes ayans moüillé l'ancre ſur le ſoir à douze lieuës ou enuiron au deſſus [29] de Quebec, proche d'vn lieu appellé la Pointe de Saincte Croix. Nous prîmes reſolution d'y deſcendre tous le lendemain matin, pour y celebrer la Saincte Meſſe. Nos Matelots s'oubliant de cette reſolution, leuerent l'ancre deuant le iour & nous firent pourſuiure noſtre route. Le danger eſtoit tres-grand, y ayant en ce meſme endroit trois cents Iroquois Agnieronons cachés qui nous auroient pû prendre ſans combat & ſans reſiſtance, pource que

Fremin, Brother Ambroise Broar, and Brother Joseph Boursier,—whom Reverend Father François le Mercier, Superior of the Missions of our Society in these countries, [28] took with him to wage war against the Demons in their very Stronghold, and to consecrate those peoples and the whole of their country to JESUS CHRIST. But let us follow with eye and mind him who has traced their journey for us on paper, and who was one of the party.

WE started from Quebec on the 17th of May, 1656. Our Main body comprised four Nations,—some French; some Onnontoeronnons, who had come for us; some Sonnontoeronnons, who had come to contract an alliance with us; and some Hurons. We filled two large shallops and several canoes. As we left port, we were followed by the acclamations of a multitude, from various peoples, who stood on the bank. Many of them looked upon us with compassion and with trembling hearts, considering us as so many victims destined to the fires and the fury of the Iroquois.

Such a misfortune nearly happened to us on the day following our departure. Our shallops had anchored at night, twelve leagues or thereabout above [29] Quebec, near a place called the Point of Sainte Croix. We all resolved to land there on the following morning, for the purpose of celebrating Holy Mass. Our Sailors forgot this resolution; they raised anchor before daylight and thus obliged us to continue our journey. The danger was very great; for, at the same spot, three hundred Agnieronon Iroquois lay hidden, who could have captured us without a fight and without resistance, because our

nos Gens feroient defcendus fans armes, croyant que ces Traîtres eftoient retournez en leur païs, comme ils en auoient donné la parole à nos François au Lac Sainct Pierre, au deffus des trois Riuieres. Nous euitâmes ce danger fans le fçauoir; ces Barbares ne s'eftans point produits, quoy qu'ils nous euffent bien apperceuz. Mais ils fe ietterent fur nos canots qui fe trouuerent feparez de nous: Ils en renuerferent vn dans la Riuiere, ils blefferent legerement vn de nos Freres de deux coups de fuzils: ils lierent & garotterent les Hurons: ils traitterent mal les Onnontoeronnons de parole & d'effet, [30] ne pouuant fupporter noftre alliance auec eux. Mais enfin la crainte d'entrer en guerre auec ces peuples qui témoignoiẽt leurs iuftes reffentimens, appaifa leur colere & les obligea de recourir aux excufes, difant qu'ils croioient d'abord que ces canots ne fuffent remplis que de Hurons auec lefquels ils n'ont point de paix. Enfuitte de quoy ils mirent tout le monde en liberté, fans en excepter les Hurons. Ceux qui s'eftoient fauuez dés le commencement du choc courant tous nuds par les bois, & r'attrapant nos chalouppes, nous donnerent aduis de ce qui fe paffoit: auffi-toft chacun fe mettant fous les armes, on apperceut douze canots qui tiroient vers nous à force de rames. Nous creûmes que c'eftoit l'Auant-garde de l'ennemy, & comme nous nous preparions à les receuoir, nous recogneûmes que c'eftoient nos Gens, qui n'auoient pas fujet d'eftre fort fatisfaits de s'eftre feparez de nos chalouppes.

Eftans arriués aux Trois-Riuieres le 20. de May, nous les quittâmes le 29. & le 31. nous entrâmes dans l'habitation [31] de Montreal, d'où on fit partir

People would have landed unarmed, believing that those Treacherous foes had returned to their own country, as they had promised to our French at Lake Saint Pierre, above three Rivers. We escaped that danger without knowing it. The Barbarians did not show themselves, although they saw us very well; but they fell upon our canoes that were separated from us. They upset one into the River; they slightly wounded one of our Brethren with two gunshots; they tied and bound the Hurons; they ill-treated the Onnontoeronnons, both by word and deed, [30] for they could not brook our alliance with them. But, in the end, fear of becoming involved in a war with that people, who manifested their just indignation, cooled their anger, and compelled them to have recourse to apologies; they alleged that they thought at first that the canoes were filled only with Hurons, with whom they are not at peace. Afterward, they set every one at liberty, including the Hurons. Those who had escaped at the beginning of the fray, ran naked through the woods, overtook our shallops, and informed us of what was passing. Every one immediately rushed to arms. We observed twelve canoes, rapidly paddling toward us, and thought that they were the Advance-guard of the enemy; but, as we were preparing to receive them, we saw that they were our own People who had not much reason for satisfaction at having separated from our shallops.

We reached Three Rivers on the 20th of May, and left there on the 29th. On the 31st, we arrived at the settlement [31] of Montreal, whence a canoe was despatched on the first day of June, to give notice of our coming to the Village of Onnontaghé.

vn canot le premier iour de Iuin, pour aller donner aduis de noſtre marche au Bourg d'Onnontaghé.

Le huictiéme de Iuin nous nous embarquâmes dans vingt canots, les chalouppes n'eſtant plus de ſeruice au delà de Montreal, à cauſe des endroits rapides & des Sauts qu'on rencontre au ſortir de cette habitation. Nous n'auions pas encor fait deux lieuës qu'vne eſcoüade d'Iroquois Agnieronons nous ayant apperceus de loing, & nous prenãs pour des Algonquins & pour des Hurons, ſaiſie de frayeur, ſe ietta dans les bois; mais nous ayant recogneuz à la veuë de noſtre pauillon, qui eſtoit vn grand Nom de IESVS peint ſur vn beau taffetas blanc voltigeant en l'air; ils nous aborderent. Nos Americains Onnontaeronnons les receurent auec mille iniures, leur reprochãt leurs trahiſons & leur brigandage: & ſe iettans ſur leurs canots, ils pillerent leurs armes & prirent ce qu'ils auoient de meilleur dans leur équipage, vſans, diſoient-ils, de repreſſailles; eux meſmes ayant eſté pillez [32] peu de iours auparauant par ces meſmes peuples: voilà toute la conſolation que remporterent ces pauures miſerables de nous eſtre venus ſalüer.

Paſſant dans le Lac Sainct Loüis vn de nos canots ſe briſa, ce qui nous eſt encor arriué d'autresfois dans noſtre voyage; mais nous iettans à terre, nos Charpentiers de Nauires trouuoient par tout dequoy baſtir vn vaiſſeau en moins d'vn iour: c'eſt à dire que nos Sauuages rencontroient facilement des choſes propres pour faire les gondoles qui portoient noſtre bagage auec nous. Les Architectes de ce pays ont bien pluſtoſt baſty leurs Maiſons, leurs Palais & leurs Nauires que ceux d'Europe: que ſi on n'y eſt pas

On the eighth of June, we embarked in twenty canoes; the shallops could no longer be of use beyond Montreal, on account of the rapids and Falls which are encountered on leaving that settlement. We had not proceeded two leagues, when a band of Agnieronon Iroquois saw us from afar. Mistaking us for Algonquins and Hurons, they were seized with fear, and fled into the woods; but, when they recognized us, on seeing our flag — which bore the Name of JESUS in large letters, painted on fine white taffeta — flying in the air, they approached us. Our Onnontaeronnon Americans received them with a thousand insults, reproaching them with their treachery and brigandage; then they fell upon their canoes, stole their arms, and took the best of all their equipment. They said that they did this by way of reprisal; for they themselves had been pillaged [32] a few days before by the same tribe. That was all the consolation gained by those poor wretches in coming to greet us.

Entering Lake Saint Louis, one of our canoes was broken, an accident which happened several times during our voyage. We landed, and our Ship Carpenters found everywhere material enough wherewith to build a vessel in less than a day,—that is, our Savages had no difficulty in procuring what was needed to make the gondolas which carried our baggage and ourselves. The Architects of this country build their Houses, Palaces, and Ships much more rapidly than those of Europe; and, if one be not lodged there so sumptuously, still one often dwells there in greater comfort and gladness.

We killed a number of Elk, and of the Deer which our French call "wild Cows." On the thirteenth of

logé ſi ſuperbement, on y habite ſouuent plus à l'aiſe & plus ioyeuſement.

Nous tuaſmes quantité d'Elans & de Cerfs que nos François appellent des Vaches ſauuages: mais le treiziéme de Iuin & les trois iours ſuiuans nous nous trouuâmes dans des courans-d'eau ſi rapides & ſi violents, qu'il falloit ſe mettre à l'eau pour traiſner quelquefois, [33] & quelquefois porter ſur nos eſpaules nos batteaux & tout noſtre bagage. Nous nous moüillions de tous coſtez, car nous auions vne partie du corps en l'eau, & le ciel arroſoit l'autre d'vne groſſe pluye. Nous employons toutes nos forces contre le vent & contre les torrens, portant autant ou plus de ioye dans nos cœurs que de fatigue ſur nos corps.

Le dix-ſeptiéme du meſme mois nous nous trouuâmes au bout d'vn Lac que quelques-vns confondent auec le Lac de Sainct Louis, nous luy donnâmes le nom de Sainct François, pour le diſtinguer de celuy qui le precede. Il a bien dix lieuës de long & trois ou quatre de large en quelques endroits: il eſt remply de quantité de belles iſles en ſes emboucheures. Le grand fleuue de Sainct Laurens s'elargiſſant & repandant ſes eaux d'eſpaces en eſpaces fait ces beaux Lacs, puis en les reſerrant il reprend le nom de Riuiere.

Le vingtiéme de Iuin nous paſſâmes le grand Saut: la mort de cinq fans de biches maſſacrez par nos chaſſeurs, & [34] cent Barbuës priſes par nos peſcheurs, addoucirent nos peines. Noſtre boucherie & noſtre poiſſonnerie furent iuſques à lors auſſi bien garnies qu'elles furent depourueuës de tout ſur la fin de noſtre voyage.

June and the three following days, we found ourselves in currents of water so rapid and strong that we were at times compelled to get into the water, in order to drag behind us, [33] or carry on our shoulders, our boats and all our baggage. We were wet through and through; for, while one half of our bodies was in the water, the sky saturated the other with a heavy rain. We exerted all our strength against the wind and the torrents, with even more joy of heart than fatigue of body.

On the seventeenth of the same month, we found ourselves at one end of a Lake which some confound with Lake Saint Louis. We gave it the name of Saint François, to distinguish it from the one that precedes it. It is fully ten leagues long and three or four leagues wide in some places, and contains many beautiful islands at its mouths. The great river Saint Lawrence, widening and spreading its waters at various points, forms those beautiful Lakes, and then, narrowing its course, it once more assumes the name of River.

On the twentieth of June, we passed the grand Saut. Five fawns killed by our hunters, and [34] a hundred Catfish taken by our fishermen, made our troubles easier to bear. Our larder was as well stocked with meat and fish at that time, as it was deficient in everything at the end of our journey.

On the twenty-fifth, after celebrating holy Mass, we baptized a child, of which the wife of one of our Onnontoeronnon guides was delivered on the way; this did not prevent her from proceeding with the rest through a downpour of rain, which accompanied us all day and the whole of the following night.

Le vingt-cinquiéme, nous baptiſâmes, apres auoir celebré la ſaincte Meſſe, vn enfant dont la femme d'vn de nos guides Onnontoeronnons accoucha en chemin: ce qui ne l'empeſcha pas de pourſuiure comme les autres par vne groſſe pluye qui nous accompagna tout le iour & toute la nuict ſuiuante.

Sur le ſoir quelques chaſſeurs nous ayant découuerts & nous voyant bon nombre de canots de compagnie, s'enfuirent, & laiſſerent dequoy piller à nos Gens, qui ſe ſaiſirent de leurs armes, de leurs caſtors & de tout leur bagage: mais l'vn de ces chaſſeurs ayant eſté pris nous recognûmes qu'il eſtoit de la nation des Andaſtaeronnons auec leſquels nous n'auons point la guerre: c'eſt pourquoy nos François leur rendirent ce qu'ils auoient butiné; ce qui n'obligea pas nos Sauuages d'vſer de la meſme ciuilité.

[35] Le 26. ſur les neuf heures du ſoir entendant vne voix d'homme aſſez forte, mais aſſez lamentable, Nous nous doutâmes bien que c'eſtoit quelque priſonnier échappé: Monſieur du Puis braue Gentilhomme, qui commandoit nos ſoldats François, fit battre le tambour pour luy faire cognoiſtre que nous eſtions François. Ce pauure homme n'ayant oſé nous approcher, accourut à ce bruit le mieux qu'il pût. C'eſtoit vn Huron nommé Ioachim Ondakont, duquel nous auons parlé au Chapitre troiſiéme. Il n'auoit que la peau & les os, s'eſtant ſauuè du pays des Agnieronnons à demy bruſlé: il auoit marché dix-ſept iours parmy les bois & parmy les rochers, ſans manger autre choſe que quelques petits fruicts ſauuages. Nos gens luy firent prendre vn certain breuuage pour diſpoſer ſon eſtomach à prendre ſa nourriture ſans danger, apres vne ſi longue famine. Nous luy

Toward evening some hunters perceived us, and, on seeing so many canoes in our company, they fled, leaving behind them some booty for our People, who seized their weapons, their beaver-skins, and all their baggage. But, capturing one of those hunters, we found that he belonged to the tribe of the Andastaeronnons, with whom we are not at war. Our French, therefore, gave back to them what they had plundered; this, however, did not induce our Savages to display the same civility.

[35] On the 26th, at about nine o'clock in the evening, we heard a human voice, loud, indeed, but wailing. We suspected that it must proceed from some escaped captive. Monsieur du Puis,[17] a brave Gentleman who commanded our French soldiers, ordered the drum to be beaten, to show him that we were French. The poor man, who had not dared to approach us, ran toward us as fast as he could, on hearing the noise. He was a Huron, named Joachim Ondakont, of whom we have spoken in the third Chapter. He was nothing but skin and bones. He had escaped half burned from the country of the Agnieronnons, and had walked for seventeen days amid the woods and rocks, with no other food than some small wild fruits. Our people made him drink a certain beverage to prepare his stomach, that he might eat without danger after starving so long. We gave him a canoe and some provisions, to enable him to go down to the French settlements.

On the 27th of June, we passed the last rapid, which is half-way [36] between Montreal and Onnontagé,—that is, at a distance of forty or fifty leagues from both places.

donnâmes vn canot & des viures pour defcendre vers nos habitations Françoifes.

Le 27. de Iuin nous paffâmes le dernier rapide qui fe trouue au milieu du [36] chemin de Montreal à Onnontagé, c'eft à dire à quarante ou cinquante lieuës de l'vn & l'autre.

Le 29. voguant la nuict auffi bien que le iour, pource que nos prouifions diminuoient fort, nous rencontrâmes trois canots d'Annieronnons qui venoient de la chaffe aux hommes, rapportans les cheuelures de quatre Sauuages de la Nation des Neds-percez, & tenant captiue vne femme & deux enfans.

Le premier de Iuillet nous donnâmes la chaffe à vn canot qui parut, l'ayant attrapé comme il eftoit du bourg d'Onnontaghé: il nous dit qu'on nous y attendoit, & que le Pere Iofeph Chaumont qui y eftoit refté feul, fe portoit bien.

Le troifiéme iour la famine commençant de nous preffer, nous fifmes nos efforts pour arriuer à vn lieu nommé Otiatannehengué, qui eft vn lieu fort recommandable pour la grande pefche de poiffon qui s'y fait chaque année. Nous efperions y rencontrer bon nombre de pefcheurs & en tirer quelque foulagement: Monfieur du Puis fit tirer [37] deux petites pieces de canon embarquées dans nos canots deuant que d'y aborder, pour leur donner aduis que nous n'eftions pas loing: mais la faifon de la pefche eftant paffée en ce quartier-là, nous n'y trouuâmes perfonne. Ce qui obligea nos Guides de depefcher vn homme pour aller iour & nuict porter la nouuelle de noftre marche à Onnontaghé, & pour faire apporter des viures au deuant de nous. Ce Courier ne deuant pas fi-toft retourner, parce qu'il luy reftoit encore trente lieuës

On the 29th, after traveling night and day because our stock of provisions was getting very low, we met three canoes of Annieronnons returning from man-hunting, who brought back with them the scalps of four Savages of the Neds-percez Nation, and a woman and two children as captives.

On the first of July, we perceived and gave chase to a canoe; when we overtook it we found that it belonged to the village of Onnontaghé. We were told that we were expected there, and that Father Joseph Chaumont, who had remained there alone, was in good health.

On the third day, we began to be oppressed by hunger, and endeavored to reach a place called Otiatannehengué,—a locality greatly renowned for the large quantities of fish that are taken there every year. We hoped to meet a good number of fishermen there, and to obtain some relief from them. Monsieur du Puis, before arriving there, ordered [37] two small pieces of cannon to be mounted in the canoes and discharged, to give notice that we were not far off; but the fishing season was over in that quarter, and we found no one there. This compelled our Guides to send a man in advance, traveling night and day, to carry the news of our arrival to Onnontaghé, and to have provisions sent to meet us. As this Courier could not return very soon, because he had still a distance of thirty leagues to go, we sent some French to a nearer place; but the fish had gone, and so had the fishermen, and neither the nets that we cast into the water, nor all our industry, could avail us aught. Meanwhile, hunger held us by the throat; and, to crown our affliction, our

de chemin à faire, nous enuoyâmes quelques François en vn autre lieu plus proche: mais le poiſſon s'eſtant retiré, les peſcheurs s'en eſtoient allez, ſi bien que ny nos filets que nous iettâmes à l'eau, ny nos induſtries n'eurent preſque aucun effet. La famine cependant nous tenoit à la gorge, & pour comble de noſtre affliction noſtre Pere Superieur eſtoit tombé malade depuis quelque temps: nous n'auions autre lict à luy donner que la terre, ny preſque autre abry que le ciel. Nous ne trouuiõs en toutes nos Hoſtelleries ny pain, ny vin, ny chair, ny poiſſon. Dieu [38] nous dõna vn petit fruict ſauuage qu'on nomme icy Atoka; La ieuneſſe en alloit ramaſſer dans les prairies voiſines, & quoy qu'il n'euſt preſque ny gouſt ny ſubſtance, la faim nous le faiſoit trouuer excellent: il eſt preſque de la couleur & de la groſſeur d'vne petite ceriſe.

Nos Sauuages, quoy qu'accouſtumez à paſſer les deux & trois iours ſans manger, ne ſe contentant pas d'vne viande ſi mince & ſi legere, ſe defiloient tous les iours: ſi bien que de quarante qu'ils eſtoient à noſtre depart, il n'en reſta que cinq qui nous aſſeurerent que iamais ils ne nous abandonneroient. Les Sonnontoeronnons prenant icy leur congé, nous leur fiſmes deux preſens de mille grains de Pourcelaine, l'vn pour nous preparer le chemin en leur païs, l'autre pour mettre en oubly les peines & les fatigues qu'ils auoient priſes, venant rechercher l'alliance des François; & pour les porter à nous témoigner bon viſage, quand nous les irions voir. Nous donnâmes en particulier deux capots & quelques autres petits preſens aux principaux pour les gagner.

[39] Le cinq & ſixiéme de Iuillet nous peſchames

Father Superior had fallen ill some time before. We had no other bed to give him than the earth, and no other shelter than the sky. In all our Hostelries, we found neither bread, nor wine, nor meat, nor fish. God [38] gave us a small wild fruit, called here *Atoka*. The young people went to gather it in the neighboring meadows, and, although it is neither palatable nor substantial, hunger made us find it excellent. It is almost of the color and size of a small cherry.[18]

Our Savages, although accustomed to remain for two or three days without food, were not content with such slender and light repasts, and their number decreased daily. Thus, out of the forty with whom we had started, there remained only five, who assured us that they would never abandon us. The Sonnontoeronnons left us here. We gave them two presents of a thousand Porcelain beads; one, to prepare the way to their country for us; the other, to enable them to forget the trouble and fatigue that they had undergone in coming to seek the alliance of the French, and to induce them to receive us well when we should go to see them. We privately gave two coats and some other small presents to the chief men, to gain their good will.

[39] On the fifth and sixth of July, we caught some fish; but they were so few, that we could give only a rather small pike as a meal for sixty men.

On the seventh, about ten o'clock at night, we reached the mouth of the River which forms Lake Gannentaa, on the shores of which we intended to establish our residence. When we awoke on the following day, we encountered currents of water so

quelques poiſſons, mais en ſi petite quantité, qu'on donna pour tous mets vn brochet aſſés mediocre à ſoixante hommes.

Le ſeptiéme nous arriuaſmes ſur les dix heures du ſoir à l'embouchure de la Riuiere qui fait le Lac de Gannentaa, ſur les riues duquel nous pretendions eſtablir noſtre demeure ; & le lendemain à noſtre réueil nous apperceuſmes des courrans d'eau ſi rapides, qu'il les falloit ſurmõter à tour de bras & à force de rames. Ie vous auoüe que les viſages de la pluſpart de nous déja tout havres & tout défaits parurent extraordinairement abbatus. On n'auoit donné le ſoir à noſtre couchée qu'vne goutte d'eau de vie à tous ceux de noſtre ſuitte, & il falloit partir le matin pour combattre tout le iour contre des briſants, qui nous faiſoient preſque autant reculer que nous auancions. En effet, nous ne fiſmes qu'vne lieuë ce iour là, vne partie de nos gens tombant malades, & les autres perdant courage, faute de forces. La prouidence de Dieu eſt admirable, [40] *deducit ad inferos & reducit*. Eſtant entierement abbatus nous viſmes paroiſtre vn canot chargé de viures qui venoit à nous pluſtoſt à force d'aiſles que de rames. Cette veuë guerit quaſi tous nos malades, nos forces rentroient par nos yeux, & nos fatigues n'attendoient pas que nous fuſſions en repos pour s'en aller. Le regard ſeul nous rendoit la ioye & la ſanté. Nous mettons pied à terre, & celuy qui eſtoit Maiſtre du conuoy, apres nous auoir fait vn petit compliment, nous preſenta de la part des Anciens & du P. Chaumõt des ſacs de bled d'Inde & de grand Saumons qui venoiẽt d'eſtre cuits. Ce petit canot fut ſuiuy de deux autres plus grands, auſſi bien remplis que le premier. Nous

rapid, that we had to exert all our strength and paddle vigorously in order to ascend. I must admit that the faces of most of us, already wan and emaciated, appeared dejected to an extraordinary degree. At night, all our company lay down, having taken nothing but a drop of brandy; and, in the morning, we had to start out and contend all day long against breakers, which made us recede almost as far as we advanced. In fact, we made only a league that day; for some of our people fell ill, and the others lost courage, owing to their weakness. God's providence is admirable; [40] *deducit ad inferos et reducit.* In this state of complete dejection, we observed a canoe, loaded with provisions, coming toward us, which seemed to be propelled by wings instead of paddles. The sight cured nearly all our sick; our strength returned to us through our eyes; and our fatigue did not wait to disappear until we should have rested. The sight alone restored us to joy and health. We landed; and he who was the Master of the convoy, after a short greeting, presented us, on behalf of the Elders and of Father Chaumont, with some sacks of Indian corn and some large Salmon that had just been cooked. This small canoe was followed by two larger ones, as well filled as the first. We give thanks to God for granting us a succor so greatly needed. On every side, Kettles are hanging over the fire, and there is naught but rejoicing. One good day effaces the remembrance of ten evil ones. All that remains of our famine, is the glory of having suffered for our Lord, *qui facit etiam cum tentatione proventum.* Then did he, indeed, make us experience [41] the truth of his promises, by

rendons graces à Dieu de ce qu'il nous auoit accordé ce ſecours ſi neceſſaire. On met par tout les Chaudieres hautes, ce n'eſt que rejouïſſance. Vn beau iour efface la memoire de dix mauuais. Il ne reſte plus rien de noſtre famine que la gloire d'auoir ſouffert quelque choſe pour noſtre Seigneur, *qui facit etiam cum tentatione prouentum.* Il nous fit bien alors experimenter [41] la verité de ſes promeſſes, nous donnant vne abondance plus grande au centuple, que la diſette que nous auions reſſentie pour ſon ſeruice n'auoit eſté preſſante. Ie pourrois dire qu'il ramena exprés pour nous le poiſſon dans les Riuieres, l'vn de nos hommes ayant pris la meſme nuict vingt grands Saumons & quelques Barbuës. Et le dixiéme du meſme mois de Iuillet paſſant vn ſault de cinq lieuës, qui eſt le plus long que nous ayons rencontré, nos gens prirent en chemin faiſant trente-quatre autres Saumons à coups d'eſpées & d'auirons: il y en auoit ſi grande quantité qu'on les aſſommoit ſans peine. Sur le ſoir nous trouuaſmes au lieu où nous voulions paſſer la nuict l'vn des premiers Capitaines d'Onnontaghé qui nous receut auec vne belle harangue, dans laquelle il témoigna que la ioye que tout le païs receuoit de noſtre arriuée n'eſtoit pas mediocre. Que toutes les quatre nations y prenoiẽt part, & que tous les Anciens nous attendoient auec impatience. L'onziéme de Iuillet nous nous trouuaſmes ſur les trois heures [42] apres midy à l'entrée du Lac de Gannentaa, ſur les riues duquel nous auions deſtiné noſtre demeure, où les Anciens ſçachant que c'eſtoit le lieu que les Peres Chaumont & d'Ablon auoient aggreés, nous attendoient auec vne grande multitude de peuples.

giving us an abundance greater by a hundred times than had been the privations which we had suffered in his service. I might say that he filled the Rivers anew with fish expressly for us; for that very night one of our men caught twenty large Salmon, and some Catfish. And, on the tenth of the same month of July, while passing a rapid five leagues in length,—the longest that we had met,—our people killed on the way thirty-four other Salmon with spears and paddles; there were so many of them, that they were struck without difficulty. In the evening, we found, on the spot where we intended to pass the night, one of the leading Captains of Onnontaghé. He received us with a fine harangue, in which he stated that the joy felt by the whole country at our arrival was not slight; that all the four tribes joined in it, and that all the Elders were impatiently waiting for us. On the eleventh of July, at about three o'clock [42] in the afternoon, we reached the entrance to Lake Gannentaa, on the shores of which we intended to establish our residence. Here the Elders, who knew that this was the spot upon which Fathers Chaumont and d'Ablon had decided, awaited our arrival with a great multitude of people.

In size, the Lake is about two leagues in length, and half a league in width. We have observed three remarkable facts in connection with it.

The first is, that, South of it, there are springs of salt water, although the Lake itself is very far from the Sea,—just as in Lorraine, where there are similar springs. But I do not think that salt can be obtained there with as much facility as here; for it is found ready-made on the soil in the vicinity of

La grandeur du Lac eſt d'enuiron deux lieuës de longueur, & d'vne demie lieuë de largeur. Nous y auons remarqué trois choſes aſſez conſiderables.

La premiere eſt qu'on trouue du coſté du Midy quelques ſources ou fontaines d'eau ſalée, quoy que ce Lac ſoit fort éloigné de la Mer, auſſi bien que la Lorraine, où il s'en trouue de ſemblables: mais ie ne croy pas que le ſel s'y face auec la facilité qu'on le pourra faire icy. Car on trouue du ſel tout fait ſur la terre aux enuirons de ces ſources, & faiſant boüillir l'eau, elle ſe conuertit aiſement en ſel.

La ſeconde eſt qu'au Printemps il s'amaſſe à l'entour de ces ſalines vne ſi grande quantité de Tourterelles qu'on en prend quelquesfois iuſques à ſept cens en vne matinée.

[43] La troiſiéme choſe remarquable eſt qu'il ſe rencontre au meſme endroit certains ſerpens qui ne ſe voyent point ailleurs, que nous appellons des ſerpens à ſonnettes, pource qu'en rampant ils font vn bruit ſemblable à celuy d'vne ſonnette, ou pluſtoſt d'vne cigale. Ils portent au bout de leurs queuës certaines écailles rondes engagées l'vne dãs l'autre, de telle ſorte qu'en les ouurant & reſerrant ils font ce bruit qu'on entend de vingt pas. Ces ſonnettes ou écailles ne laiſſent pas de faire du bruit quand on les remuë apres la mort du ſerpent; mais il n'eſt pas ſi grand que celuy qu'elles font lors que le ſerpent eſt en vie. Les originaires du païs diſent que ſes écailles ſont excellentes contre le mal de dents, & que ſa chair, qu'ils trouuent d'auſſi bon gouſt que celle de l'anguille, guerit de la fieure: ils en couppent la queuë, & la teſte qui eſt toute platte & preſque quarrée, & mangẽt le reſte. Son corps a

those springs, and, when the water is boiled, it is easily turned into salt.

The second is, that, in the Spring, so great numbers of Pigeons collect around these salt-springs, that sometimes as many as seven hundred are caught in the course of one morning.

[43] The third remarkable fact is, that at the same place there are found certain snakes, which are seen nowhere else. We call them rattlesnakes, because, as they crawl along, they make a noise like that of a rattle,—or, rather, of a cicada. At the ends of their tails they have round scales, so joined one with another that, by opening and closing them, they make that noise, which is heard at a distance of twenty paces. These rattles or scales also make a noise when they are shaken after the death of the snake; but it is not so loud as that which the snake makes when alive. The natives of the country say that its scales are an excellent remedy for toothache, and that its flesh, which they find as well flavored as that of the eel, cures fever. They cut off the tail and the head, which is quite flat and almost square, and eat the remainder. The body is about three feet long, thicker than a man's wrist, and all speckled on the back with black and yellow spots,—except on the tail, [44] which is almost entirely black. It has four teeth, two above and two below, as long as our small needles, but much sharper. It bites like a dog, and injects its poison into the wound through a small black sting, which it draws out of a bag containing the poison. When a person is bitten, he at once swells up, and, unless he receive prompt assistance, he dies in a short time, entirely covered

enuiron trois pieds de longueur, il eſt plus gros que le poignet d'vn homme, & tout marqueté ſur le dos de taches noires & iaunes, excepté ſur la queuë [44] qui eſt quaſi toute noire. Il a quatre dents, deux en haut & deux en bas auſſi longues, mais plus aiguës que nos petites aiguilles. Il mord comme vn chien, & fait decouler ſon venin dans la morçeure par vn petit aiguillon noir qu'il tire d'vne bourſe où ce poiſon eſt renfermé. Quand quelqu'vn en eſt mordu, il enfle auſſi-toſt, & ſi il n'eſt promptement ſecouru, il meurt en peu de temps tout couuert de puſtules rouges. Auſſi-toſt que ces Serpens voiẽt vn homme, ils ſifflent & battent de la queuë faiſant ioüer leurs ſonnettes, ſoit pour épouuanter leur ennemy, ſoit pour s'animer au combat, ou pluſtoſt parce que Dieu leur a donné cét inſtinct, afin que les hommes ſoient ſur leurs gardes à l'approche d'vn ſi dangereux animal. Ie ne ſçay pas ſi ces Serpens ſont attirés par le ſel; mais ie ſçay bien que le lieu où nous auons dreſſé noſtre demeure entourré de belles ſources d'eau douce, n'en eſt point infecté, quoy qu'il ſoit ſur les riues du meſme Lac. Mais reprenons noſtre route.

with red pustules. When these Snakes see a man, they hiss and shake their tails, sounding their rattles, either to frighten the enemy, or to excite themselves for the fight,— or, rather, because God has given them that instinct in order that men may be on their guard at the approach of so dangerous an animal. I know not whether these Snakes are attracted by the salt; but I do know that the spot whereon we have erected our dwelling, and which is surrounded by fine springs of fresh water, is not infested by them, although it is on the shore of the same Lake. But let us continue our journey.

[45] CHAPITRE V.

NOSTRE ARRIUÉE AU LIEU OÙ NOUS AUIONS DESTINÉ NOSTRE DEMEURE, & LA RECEPTION QUE NOUS FIRENT LES PEUPLES DU PAYS.

I'AY dit au Chapitre precedent que nous entrâmes l'onziéme de Iuillet dans le Lac nommé Gannentaa ſur les bords duquel nous allions dreſſer noſtre demeure, eſtant auancez iuſques à vn quart de lieuë de cet endroit: nous y miſmes nous meſme à terre cinq petites pieces de canon, dont le petit tonnerre qu'on fit entendre ſur les eaux de ce lac, fut ſuiuy de la décharge de toutes les arquebuſes de nos gens. C'eſtoit le premier ſalut que nous enuoyâmes par eau, par l'air & par les bois aux Anciens du pays qui nous attendoient auec vne grãde multitude de peuple. Ce bruit rouloit ſur les eaux, éclatoit dedans l'air, & reſonnoit fort agreablement dans les foreſts. Nous voguions en ſuite en bel [46] ordre, nos canots ou petits bateaux allant quatre à quatre ſur ce petit Lac. Nos François firent à l'abord vne ſeconde deſcharge, ou vne ſeconde ſalve ſi adroitement qu'ils rauirent tous ces pauures peuples.

Les Anciens auoient fait dreſſer deux échaffauts pour nous faire hautement leurs complimens & leurs harangues, qui furent interrompuës par vne groſſe pluye qui nous obligea tous de chercher l'abry; les

[45] CHAPTER V.

OUR ARRIVAL AT THE PLACE WHERE WE HAD DETERMINED TO ESTABLISH OUR ABODE, AND THE RECEPTION GIVEN US BY THE PEOPLE OF THE COUNTRY.

I STATED, in the foregoing Chapter, that on the eleventh of July we entered the Lake called Gannentaa, on the shores of which we were to erect our dwelling. When we had advanced to a distance of a quarter of a league from the spot, we ourselves landed five small pieces of cannon, the light thunder of which we made resound along the waters of the lake; this was followed by the discharge of all the arquebuses in the hands of our people. Such was the first salute that we sent over the water, through the air, and through the woods, to the Elders of the country, who were awaiting us with a great multitude of people. The noise rolled over the water, burst in the air, and was most agreeably reëchoed by the forests. After this, we advanced in fine [46] order, our canoes or small boats proceeding four by four along this little Lake. On landing, our French fired a second discharge or salvo, so skillfully that they delighted all those poor people.

The Elders had caused two scaffolds to be erected, from which to pay us their compliments aloud, and to deliver to us their harangues. These were interrupted by a downpour of rain, which compelled us

paroles ſe changeant en careſſes & en teſmoignages de ioye de part & d'autre.

Si ces pauures Sauuages nous faiſoient tout l'accueil poſſible, faiſans voir dans leurs yeux & leurs geſtes les ſentimens de leur cœur tout remply de tendreſſe pour nous; nos actions correſpondoient à leur amour, en ſorte que dans tous ces témoignages de ioye & d'affection reciproque, nous beniſſions Dieu de ce qu'il nous auoit conſeruez parmy tant de peines, de dangers & de fatigues, & de ce qu'il nous auoit enfin conduit au bout de noſtre pelerinage.

[47] C'eſt la couſtume de ces peuples d'entretenir durant vne partie de la nuict ceux qui les viennent viſiter, ſoit de complimens; ſoit de diſcours aſſaiſonnez des graces du païs, & pleins de gentilleſſes à leur mode; ſoit enfin par des chanſons & des dances qui leur ſont ordinaires: mais nous voyant aſſez las de la fatigue d'vn ſi long voyage, ils nous dirent qu'ils ſe retireroient, de peur que leur ciuilité ne troublaſt noſtre repos, auquel ils diſoient vouloir concourir, en chantant à l'entour de nos cabanes les airs les plus doux, les plus agreables & les plus propres pour nous endormir.

Le lendemain matin douziéme de Iuillet nous chantâmes le *Te Deum* en action de graces de noſtre heureuſe arriuée, & priſmes poſſeſſion de tout ce pays au nom de Iesvs-Christ, le luy dediant & conſacrant au ſainct Sacrifice de la Meſſe. Les Anciens nous firent en ſuite quelques preſens pour nous feliciter de noſtre arriuée & nous ſouhaitter vn heureux eſtabliſſement.

Le Dimanche ſuiuant, qui eſtoit le [48] ſeiziéme du meſme mois, nous accompliſmes vn vœu que nous

all to seek shelter; the words changed into caresses and manifestations of joy on both sides.

If these poor Savages gave us the best possible welcome,— showing in their eyes and gestures the sentiments of their hearts, which were full of tenderness for us,— our own actions responded to their love; and, in those manifestations of joy and mutual affection, we blessed God for having preserved us amid so many privations, dangers, and fatigues, and for having finally brought us safely to the end of our pilgrimage.

[47] It is the custom of these peoples to entertain during a portion of the night those who come to visit them,— either with compliments, or with speeches seasoned with the graces of the country, and full of polite sayings after their fashion; or, again, with their customary songs and dances. But, when they saw us so fatigued after so long a journey, they told us that they would withdraw, in order that their civilities might not disturb our rest,— to which they said that they wished to contribute, by singing around our cabins the softest and most agreeable airs, and those most capable of sending us to sleep.

On the morning of the following day, the twelfth of July, we chanted the *Te Deum* in thanksgiving for our happy arrival, and took possession of the whole country in the name of JESUS CHRIST,— dedicating and consecrating it to him at the holy Sacrifice of the Mass. The Elders afterward gave us some presents, to congratulate us upon our arrival and to wish us a propitious establishment.

On the following Sunday, which was the [48] sixteenth of the same month, we fulfilled a vow that we had made amid the dangers of our journey; we had

auions fait dãs les dangers de noſtre voyage, promettant à Dieu de Communier tous enſemble, s'il nous donnoit la grace de nous voir tous dans le païs que nous cherchions: ayant obtenu cette faueur tous nos François receurent le pain ſacré en vne Meſſe qui fut chantée fort ſolemnellement: Ce fut-là que nous depliâmes tous nos ornemens, qui ſeroient pauures en France, mais qui paſſerent icy pour tres-magnifiques.

Le Lundy dix-ſeptiéme on commença à trauailler tout de bon à nous loger, & à faire vn bon Reduit pour les ſoldats: nous l'auons placé ſur vne eminence qui commande ſur le Lac & ſur tous les endroits circonuoiſins. Les fontaines d'eau douce y ſont en abondance, & en vn mot le lieu paroiſt auſſi beau que commode & aduantageux. Pendant que les hommes de trauail ſont dans cette occupation, noſtre Pere Superieur à qui Noſtre Seigneur auoit rendu la ſanté, s'en alla auec quinze de nos plus leſtes ſoldats au Bourg d'Onnontaghé, [49] éloigné de cinq petites lieuës de noſtre demeure. Le peuple eſtant auerti de la venuë des François, ſortit en foule au deuant de nous. Eſtant à vn quart de lieuë du Bourg, quelques Anciens nous prierent de faire alte & de prendre haleine, pour eſcouter vne harangue gentille & toute pleine de complimens que nous fit vn Capitaine des plus conſiderables du païs, lequel marchant enſuite deuant nous, nous fit paſſer au trauers d'vn grand peuple qui s'eſtoit rangé en haye des deux coſtez. Nous le ſuiuions doucement & en bel ordre ſuiuis d'vn autre Capitaine, qui venoit apres nous pour empeſcher que ce grãd monde ne nous ſerrât de trop prés. Nos ſoldats firent à l'entrée de la Bourgade vne belle ſalue qui rauit tous les ſpectateurs. Nous

promised God to receive Communion all together, if he granted us the grace that we might all see ourselves in the country for which we were bound. As we had obtained that favor, all our French received the sacred bread at a Mass that was most solemnly chanted. On that occasion, we displayed all our ornaments, which would be considered poor in France, but which were deemed very magnificent here.

On Monday, the seventeenth, we set to work in good earnest, to build lodgings for ourselves, and a good Redout for the soldiers, which we erected on an eminence commanding the Lake and all the surrounding places. There is an abundance of fresh-water springs; and, in a word, the spot seems as beautiful as it is convenient and advantageous. While the workmen were so employed, our Father Superior, whom Our Lord had restored to health, went with fifteen of our best soldiers to the Village of Onnontaghé, [49] at a distance of five short leagues from our residence. The people, who had been notified of the coming of the French, came forth in crowds to meet us. At a quarter of a league from the Village, some Elders begged us to halt and take breath, in order to listen to a polite harangue, full of compliments, delivered to us by a Captain, one of the leading men of the country. He then walked before us, and led us through a great crowd formed in ranks on both sides. We marched behind him quietly, and in fine order, followed by another Captain,— who came after us, to prevent the great crowd from pressing too closely on us. At the entrance to the Village, our soldiers fired a fine salvo, which delighted all the spectators. We were conducted to the Cabin of one of the principal and most renowned Captains of the

fûmes conduits dans la Cabane de l'vn des plus notables & des plus fameux Capitaines du païs, où toutes choſes eſtoient bien preparées pour nous receuoir à leur mode: on nous apportoit des fruicts de tous coſtez, ce n'eſtoient que feſtins, & dix iours durant toute la peſche & la chaſſe de cette bourgade fut [50] employée pour regaler les François; chaque famille nous voulant auoir à l'enuy. Quelques temps apres vne autre eſcoüade de François en bonne conche arriuant tambour battant, on ne vit iamais tant de viſages épanoüis, il ſembloit que les cœurs des Sauuages ſortoient par leurs yeux, & ie ne croy pas qu'on puiſſe conceuoir, ſans l'auoir veu, les teſmoignages d'amour & de cordialité qu'ils nous donnoient. Si apres tout cela ils nous trahiſſent & nous maſſacrẽt, ie les accuſerai non pas de diſſimulation, mais de legereté & d'inconſtance, qui peut changer en peu de temps l'amour & la confiance de ces Barbares en crainte, en haine & en perfidie: Adiouſtez que les Demons cherchent toutes les occaſions de nous perdre, & que ſi les hommes perſecutent en pluſieurs endroits les Ieſuites, ces malheureux eſprits auſquels ils declarent par tout la guerre, ne les épargneront pas.

Le ſoir de noſtre entrée les deputés de quelques nations nous vindrent ſaluër, & pour monſtrer l'eſtime que les Onnontagheronnons faiſoient d'Achiẽdaſé, [51] c'eſt le nom du Pere ſuperieur, ils voulurent par vn preſent que ſa Natte fût le lieu des conſeils & des aſſemblées, c'eſt à dire le Palais où on deuoit traiter de toutes les affaires du païs. Les Onnontagheronnons nous firent auſſi leurs preſens auec grande ciuilité.

Les Annieronnons ne pouuant ſe diſpenſer de la

country, where everything was prepared for our reception in their fashion. Fruit was brought to us from all sides; there was nothing but feasting; and for ten days all the game and fish of the village were [50] used in regaling the French. All the families vied with one another as to which one should have us. Some time afterward, another squad of French in fine attire marched in, with the drum beating. Never were seen so many bright faces; it seemed as if the hearts of the Savages were leaping out of their eyes; and I do not think that it is possible, without having seen it, to conceive the manifestations of affection and cordiality with which they greeted us. If, after all that, they betray and massacre us, I will accuse them, not of dissimulation, but of frivolity and inconstancy, which in a short time can change the affection and confidence of those Barbarians into fear, hatred, and treachery. Add to this, that the Demons seek every opportunity to bring about our destruction; and that, if men persecute the Jesuits in many places, those wretched spirits, against whom they wage war everywhere, will not spare them.

On the evening of our arrival, the envoys from some nations came to pay us their respects, and to manifest the esteem in which the Onnontagheronnons held Achiendasé,—[51] that is the name of the Father superior. By means of a present, they expressed their wish that his Mat should be the place for holding councils and meetings,—that is, the Palace where all the affairs of the country should be discussed. The Onnontagheronnons also gave us their presents with great civility.

The Annieronnons, unable to avoid complying

loy commune du païs firent à la verité leurs prefents: mais eftant piqués au jeu & ne pouuant fupporter noftre alliance auec ces peuples, ils firent vne harangue plaine de rifées & de railleries contre les François, & fe voulant excufer de ce qu'ayant receu des prefens à Quebec pour toutes les nations Iroquoifes, ils ne les auoient pas diftribués, ils dirent que les François eftoient affez ftupides pour donner des chofes qui ne fe pouuoient partager, & qu'ainfi ils auoient efté contraints de donner tous ces prefens à leur nation.

Le Pere fuperieur repliqua à leurs impoftures d'vne maniere fi preffante qu'ils fe repentirent bientoft de leurs fauffes accufations. Il leur dit que la memoire ne manquoit iamais aux François qui [52] auoient la plume en main, & que fi leur efprit s'oublioit de quelques chofes, leur papier les leur fuggeroit au befoin. Il raconta en fuitte tout ce qui s'eftoit paffé au Confeil des François & des Iroquois Annieronnons, fit vn denombrement de tous les coliers de porcelaines, de toutes les arquebufes, de tous les capots, & en vn mot de tous les prefents qui auoient efté faits par le grand Capitaine des François. Nomma les nations & les perfonnes mefme de confideration à qui chaque prefent auoit efté deftiné. Puis demanda au braue Annieronnon fi ces chofes ne pouuoient pas eftre données feparément. Il s'enquefta des deputés des nations, fi du moins la memoire de ces prefens auoit efté portée iufques en leur païs, puis que l'Annierõnon confeffoit les auoir retenus. Ce pauure homme qui croioit que nous ne faifions que begaier en leur langue, comme les Europeans qui ont commerce auec eux, fut fi furpris entendant

with the common law of the country, did, indeed, give their presents. But, as they wished to attain their end in spite of every obstacle, and could not bear to see our alliance with those tribes, they delivered a harangue full of jests and raillery against the French. To excuse themselves for not having distributed the presents which they had received at Quebec for all the Iroquois nations, they said that the French were stupid enough to give them things which could not be divided, and that thus they had been obliged to give all those presents to their own nation.

The Father superior replied to their impostures in so emphatic a manner that they soon repented of their false accusations. He told them that memory never failed the French, who [52] had their pens in their hands; and that if their minds forgot anything, their paper reminded them of it when necessary. He then related all that had happened at the Council between the French and the Annieronnon Iroquois; he enumerated all the collars of porcelain beads, all the arquebuses, all the coats,—in a word, all the presents that had been given by the great Captain of the French; he mentioned the nations, and even the persons of rank, for whom each present had been designed. Then he asked the worthy Annieronnon whether such things could not be given separately. He inquired of the envoys from the nations whether at least the remembrance of these presents had been brought to their country, since the Annieronnon admitted that he had retained them. The poor man, who thought that we could only stammer in their language, like the Europeans who trade with them, was so surprised when he heard the Father, that he

le Pere, qu'il rechercha depuis tous les moyens de ſe mettre bien dans ſon eſprit.

Apres cette aſſemblée nous emploiaſmes [53] quelques iours à viſiter & à gagner les diuerſes nations qui eſtoient à Onnontaghé, & qui tous les iours y abordoient pour ſe trouuer à la deciſion de deux grandes affaires, & au grand conſeil de guerre qui ſe tient ordinairement en cette bourgade.

Les deputés de Sonnontoüan & d'Oïogouan eſtant arriués, nous les allâmes ſalüer. Les premiers faiſant paroiſtre leur deüil pour la mort de l'vn de leurs Capitaines nommé Ahiarantouan tué par les Annieronnons au quartier des Trois-Riuieres rempliſſoient l'air de chanſons lugubres. Nous leur fiſmes vn preſent pour ſoulager leur douleur: mais quand il fallut reſpondre, l'Oiogouanronnon prit la parolle & dit que la playe que les Sonnontoueronnons auoient receuë, auoit changé leur ioye en larmes, & leurs voix en ſoûpirs & en chanſons de deüil.

Toutes les nations eſtant aſſemblées il fallut deuant que de tenir conſeil, expier le Bourg à cauſe de la mort d'vn Capitaine arriué la nuict precedente, lequel par grand bon-heur pour luy, auoit [54] receu le ſainct Bapteſme deux iours auparauant, apres vne bonne & ſaincte inſtruction. Cette expiation ſe fit par deux preſens, dont l'vn ſeruit pour eſſuier les larmes de l'Onnontagheronnon, & pour luy rendre la parolle que cette mort luy auoit rauie, l'autre pour nettoier le ſang qui pourroit eſtre tombé du corps mort ſur la Natte du Conſeil, L'Onnontagheronnon reſpondit par deux autres preſens. L'vn pour donner parolle qu'on alloit couurir ce corps, & l'autre pour aſſeurer que le Conſeil en ſuitte ſeroit ouuert.

afterward sought every means to ingratiate himself with him.

After that meeting, we employed ourselves [53] for some days in visiting and winning over the various nations that were at Onnontaghé; they were arriving there daily, in order to be present at the decision of two weighty matters, and at the great council of war which is usually held in that village.

When the envoys from Sonnontouan and Oiogouan arrived, we went to greet them. The former, mourning the death of one of their Captains named Ahiarantouan, who had been killed by the Annieronnons in the vicinity of Three Rivers, filled the air with their lugubrious chants. We gave them a present to allay their grief; but, when the time came to reply, the Oiogouanronnon spoke, and said that the wound received by the Sonnontoueronnons had changed their joy to tears, and their voices to sighs and mournful songs.

When all the nations had assembled, it was necessary, before the council was held, to propitiate the Village on account of the death of a Captain, which had taken place during the previous night. Most fortunately for him, he had [54] received holy Baptism two days before, after good and holy instruction. This propitiation was made by means of two presents, one of which served to wipe away the tears of the Onnontagheronnon, and to restore his speech, of which death had deprived him; the other was to clean away the blood that might have fallen from the dead body upon the Council Mat. The Onnontagheronnon replied with two other presents; one was to promise that the body should be buried, and the other to state that the Council would afterward be opened.

Ces peuples auoient conuoqué tous les Eſtats du païs, ou pluſtoſt toutes les Nations alliées pour reconcilier les Annieronnons auec les Sonnontoueronnons qui eſtoient ſur le point d'entrer en guerre pour la mort du Capitaine dont nous venons de parler: Pour traiter de noſtre eſtabliſſement au centre de leur pays, & pour inuiter tous ces peuples à mettre quelque choſe dans la chaudiere de guerre; c'eſt à dire pour auiſer aux moyens d'attaquer & défaire leurs ennemis, & fournir à quelques frais communs. [55] Voila les deſſeins de ces pauures peuples; mais Dieu en auoit d'autres bien plus releués. Il vouloit eſtre annoncé & preſché dans vne aſſemblée la plus celebre & la plus nombreuſe qui ſe puiſſe preſque faire en ces contrées.

On tint ce grand conſeil le 24. du mois de Iuillet, où toutes les Nations remirent entre les mains d'Achiendaſé (qui eſt noſtre Pere Superieur) le different d'entre les Sonnontoüeronnons & les Annieronnons qui fut bien-toſt terminé. Elles agréerent en ſuitte auec des témoignages d'vne bien-veillance extraordinaire noſtre demeure & noſtre eſtabliſſement en leur pays. Chacun enfin mit ſes preſens dans la chaudiere de guerre. Or ces peuples eſtant grands harangueurs & ſe ſeruant ſouuent d'allegories & de metaphores, nos Peres pour les attirer à Dieu, s'accommodent à leur façon de faire: ce qui les rauit, voyant que nous y reüſſiſſons auſſi bien qu'eux.

Nous auions ſi bien eſtallé & ſi bien dreſſé & rangé nos preſens qu'ils paroiſſoient à merueille: mais le Pere Ioſeph [56] Chaumont qui parle l'Iroquois auſſi bien que les naturels du pays, ſembla en rehauſſer le prix, en donnant l'interpretation.

These people had called together all the States of the country, or rather all the allied Nations, to reconcile the Annieronnons with the Sonnontoueronnons, who were on the point of going to war on account of the death of the Captain whom we have just mentioned; to treat of our establishment in the heart of the country; and to invite all those tribes to put something into the war-kettle,—that is, to consult together about the means of attacking and defeating their enemies, and of contributing toward the general expenses. [55] Such were the designs of these poor people; but God had other and higher ones. It was his will to be announced and preached in an assembly, a more notable or more numerous one than which can scarcely be held in these countries.

That great council was held on the 24th of the month of July, when all the Nations placed in the hands of Achiendasé (who is our Father Superior) the settlement of the difficulty between the Sonnontoueronnons and the Annieronnons, which was soon ended. They then, with manifestations of extraordinary good will, agreed that we should establish ourselves and reside in their country. Finally, each one deposited his presents in the war-kettle. Now, as these people are great haranguers, and frequently make use of allegories and metaphors, our Fathers adapt themselves to this custom of theirs, to win them to God. They are delighted when they see that we succeed as well as they.

We had so well displayed, arranged, and disposed our presents, that they made a wonderful show; but Father Joseph [56] Chaumont, who speaks Iroquois as well as the natives of the country, seemed to add to their value in interpreting their meaning.

Il ne ſera pas hors de propos de remarquer en paſſant que ces preſens ne ſont autre choſe que des colliers de porcelaine, des arquebuſes, de la poudre & du plomb, des capots, des haches, des chaudieres & d'autres denrées ſemblables qu'on achepte des Marchands auec des caſtors, qui ſont la monnoie qu'ils demandent pour le payement de leurs marchandiſes. Que ſi vn Ieſuite en reçoit ou en recueille quelques-vns pour ayder aux frais immenſes qu'il faut faire dans ces Miſſions ſi éloignées, & pour gagner ces peuples à IESVS-CHRIST & les porter à la paix, il ſeroit à ſouhaiter que ceux-là meſme qui deuroient faire ces deſpences pour la conſeruation du pays, ne fuſſent pas du moins les premiers à condamner le zele de ces Peres, & à les rẽdre par leurs diſcours plus noirs, que leurs robes; ils deuroiẽt laiſſer ces ſortes de mediſance à la baſſe populace toûjours mal informée de ce qui ſe paſſe, & [57] dont l'ignorance ſemble excuſer les calõnies. Mais faiſons bien, & laiſſons mal parler: puiſqu'auſſi bien les calomnies ſont le ciment de la vertu. On nous écrit de France qu'on ne ſçauroit plus fournir aux grands frais que nous faiſons dans ces nouuelles entrepriſes. Nous y donnons nos trauaux, nos ſueurs, noſtre ſang & nos vies: Si faute de ſecours nous ſommes contraints de quitter vn poſte ſi auantageux pour la Foy & pour la conſeruation du pays, ceux qui nous perſecutent n'en ſeront pas plus riches, & Dieu en ſera moins glorifié.

Retournons, s'il vous plaiſt, à nos preſens. Deuant que d'en donner l'explication, tous nos Peres & nos François ſe jetterent à genoux, mirent bas leurs chapeaux, & ioignirent les mains entonnant à haute voix

It will not be out of place to observe in passing, that these presents consist entirely of porcelain collars, beads, arquebuses, powder and lead, coats, hatchets, kettles, and other similar articles. These are purchased from the Merchants with beaver-skins, which are the money that they demand in payment for their wares. Now, if a Jesuit receives or collects some of these furs, to help to pay the enormous expenses that have to be incurred in Missions so distant, to win those peoples to JESUS CHRIST, and restore peace among them, it would be desirable that those very persons who ought to incur these expenses for the preservation of the country should, at least, not be the first to condemn the zeal of those Fathers, and, in their tales, to paint them blacker than their gowns. They should leave slanders of that kind to the low rabble, ever wrongly informed about what is going on, and [57] whose calumnies may be excused through their ignorance. But let us do what is right, and allow evil to be said of us; for calumny is also the cement of virtue. They write to us from France that they can no longer provide means for the heavy expenditure that we incur in these new undertakings. We devote to them our labors, our sweat, our blood, and our lives. If, through lack of aid, we be compelled to abandon a post so advantageous for the Faith and for the preservation of the country, those who persecute us will be none the richer for it, and God will be less glorified.

Let us return to our presents, if you please. Before giving an explanation of them, all our Fathers and our French knelt down, removed their hats, clasped their hands, and intoned aloud the *Veni*

le *Veni Creator* tout au long: ce qui ſurprit & rauit toute l'aſſiſtance à laquelle nous fiſmes entendre que nous ne traitions d'aucune affaire importante, ſans demander auparauant le ſecours de l'Eſprit qui regit tout l'vniuers.

Le Pere Ioſeph Chaumont ſe leuant [58] en ſuitte expliqua huit ou dix preſens faits pour adoucir les regrets de la mort de pluſieurs Capitaines, & pour faire reuiure dans la Foy de leurs enfans & de leurs amis quelques braues Chreſtiens & Chreſtiennes paſſées depuis peu de la terre au ciel. Il ioignit les Algonquins & les Hurons dans ſes preſens pour ne faire qu'vn cœur & vn peuple auec toutes ces Nations. Il dit à haute voix que Onontaghé eſtant comme le Parlement de tout le pays, & Agochiendagueté le plus conſideré dans toutes ces contrées, Achiendaſé ſe venoit ioindre à luy comme la bouche d'Onontio, afin de l'aider à releuer les maiſons renuerſées, à reſuſciter les morts, à maintenir ce qui eſtoit en bon eſtat, & à deffendre le pays contre les perturbateurs de la paix. Pendant que le Pere expliquoit toutes ces choſes en detail, ce n'eſtoit qu'admirations & acclamations de tous ces peuples rauis de nous voir ſi verſés dans leurs façons de faire.

Il fit vn preſent en action de graces de ce qu'on auoit fait part à Onnontio des dépoüilles qu'ils auoient remportés [59] ſur leurs ennemis, luy ayant enuoié deux enfans qu'ils auoient pris & emmenés de la Nation de Chats.

Il en fit deux autres, l'vn en recognoiſſance de ce qu'ils nous auoient receus en leur pays auec autant de courtoiſie, qu'ils nous y auoient inuité auec inſtance; & l'autre pour leur faire mettre le canot à

Creator at full length. This astonished and delighted the spectators, to whom we explained that we never dealt with any matter of importance without first asking the assistance of the Spirit who governs the whole world.

Then Father Joseph Chaumont arose [58] and explained the meaning of eight or ten presents, given to assuage their grief for the death of several Captains, and to obtain that some worthy Christians of both sexes, who had lately passed from earth to heaven, might live again in the Faith of their children and their friends. In distributing these presents he included the Algonquins and the Hurons, that they might form but one heart and one people with all those Nations. He proclaimed that, as Onontaghé was the Parliament of the whole country and Agochiendagueté the most esteemed in all those regions, Achiendasé, as the mouth of Onontio, came to unite with him, to help him in raising up the houses that had been overthrown in bringing the dead back to life, in maintaining what was in good condition, and in defending the country against the disturbers of the peace. While the Father explained all these matters in detail, he was listened to with admiration and with the acclamations of all those peoples, who were delighted to see us so well versed in their ways.

He gave a present to return thanks that they had shared with Onnontio the spoils taken [59] from their enemies; for they had sent him two children, whom they had taken and brought hither from the Cat Nation.

He gave two others; one, in acknowledgment of their reception of us into their country, which was

l'eau, pour faire ſçauoir à Quebec de nos nouuelles.

Enfin le Pere prenant vn ton de voix plus éleué & animant ſa parolle, s'écria: ce n'eſt point pour le commerce que vous nous voiés paroiſtre dans voſtre pays, nos pretentions ſont bien plus releuées: vos pelleteries ſont trop peu de choſe pour nous faire entreprendre vn ſi long voiage auec tant de trauaux & tant de dangers. Gardés vos caſtors ſi vous le trouués bon pour les Hollandois; ceux meſmes qui tomberoient entre nos mains, ſeroient emploiés pour voſtre ſeruice, nous ne cherchons point les choſes periſſables, c'eſt pour la Foy que nous auons quitté noſtre païs, c'eſt pour la Foy que nous auons abandonné nos parens & nos amis; c'eſt pour la Foy que nous auons trauerſé l'Occean; c'eſt pour la [60] Foy que nous auons quitté les grands Nauires des François pour nous embarquer dans vos petits canots; c'eſt pour la Foy que nous auons laiſſé de belles maiſons, pour nous loger ſous vos écorces; c'eſt pour la Foy que nous nous priuons de noſtre nourriture naturelle, & des mets delicieux dont nous pouuions iouïr en France; pour manger de voſtre boüillie & de vos mets, dont à peine les animaux de noſtre païs voudroient gouſter: & prenant vn tres-beau colier de pourcelaine artiſtement fait: c'eſt pour la Foy que ie tiens en main ce riche preſent, & que i'ouure la bouche pour vous ſommer de la parolle que vous nous dõnaſtes lors que vous deſcendites à Quebec pour nous conduire en voſtre pays. Vous aués promis ſolemnellement que vous preſteriés l'oreille aux parolles du grand Dieu, elles ſont en ma bouche, écoutés-les, ie ne ſuis que ſon organe. Il vous enuoie donner aduis par ſes Meſſagers que ſon Fils

as courteous as the invitation had been urgent; and the other, to induce them to place in the water the canoe, that it might carry news of us to Quebec.

Finally, the Father assumed a louder tone, and with impassioned words he exclaimed: "It is not for purposes of trade that you see us appear in your country. We aim much higher. Your furs are of too little value in our eyes to induce us to undertake so long, so difficult, and so dangerous a journey. Keep your beaver-skins, if you choose, for the Dutch; even those which may come into our hands will be used for your own good. We seek not perishable things. For the Faith, we have left our country; for the Faith, we have abandoned our relatives and our friends; for the Faith, we have crossed the Ocean; for the [60] Faith, we have quitted the great Ships of the French, to embark in your small canoes; for the Faith, we have given up fine houses, to lodge in your bark cabins; for the Faith, we deprive ourselves of our natural nourishment, and the delicate viands that we might have enjoyed in France, to eat your boiled meal and other food, which the animals of our country would hardly touch." Then, taking up a very fine collar of porcelain beads, artistically made, he continued: "For the sake of the Faith, I hold this rich present in my hand, and I open my mouth to remind you of the word that you pledged us when you came down to Quebec to conduct us to your country. You solemnly promised to lend ear to the words of the great God. They are in my mouth; listen to them; I am but his spokesman. He informs you by his Messengers that his Son made himself man for love of you; that that Man, the Son of God, is the Prince and the Master of

s'eſt fait homme pour voſtre amour, que cét Homme Fils de Dieu eſt le Prince & le Maiſtre des Hommes; qu'il a preparé dans les [61] Cieux des plaiſirs & des delices eternelles pour ceux qui obeïroiẽt à ſes commandemens, & qu'il allume d'horribles feux dans les Enfers pour ceux qui ne voudront point receuoir ſa parolle. Sa loy eſt douce: elle deffend de faire aucun tort ny aux biens, ny à la vie, ny à la femme, ny à la reputation de ſon prochain. Y-a-t'il rien de plus raiſonnable? Elle cõmande de porter reſpect, amour & reuerence à celuy qui a tout fait & qui conſerue l'vniuers; Voſtre eſprit eſt-il choqué d'vne verité ſi naturelle? IESVS-CHRIST qui eſt le Fils de celuy qui a tout fait s'eſtant fait noſtre frere & le voſtre en ſe reueſtant de noſtre chair, a preſché ces belles veritez, il les a fait peindre & eſcrire dans vn liure, il a ordonné qu'elles fuſſent portées par tout le monde: voilà ce qui nous fait paroiſtre en voſtre pays, voila ce qui ouure nos bouches; & nous ſommes ſi certains de toutes ces veritez, que nous ſommes preſts de perdre nos vies pour les ſouſtenir. Que ſi tu les rebutes en ton cœur qui que tu ſois Onnontagheronnon, Sonnontoueronnon, Annieronnon, [62] Oneïogouenronnon, Onneïoutehronnon, ſçache que IESVS-CHRIST qui anime mon cœur & ma voix te precipitera vn iour dans les Enfers. Mais preuiens ce mal-heur par ta conuerſion, ne ſois point cauſe de ta perte, obeïs à la voix du Tout-puiſſant.

Ces paroles de feu, & quantité d'autres ſemblables pouſſées d'vne vehemence toute Chreſtienne ietterent vn tel eſtonnement dans ces pauures Barbares, qu'ils paroiſſoient tous tranſportez, la ioye & la crainte partageant leurs eſprits. Et l'approbation fut ſi

Mankind; that he has prepared in [61] Heaven eternal pleasures and joys for those who obey his commandments; and that he kindles horrible fires in Hell for those who refuse to receive his word. His law is easy; it forbids doing injury either to the property, or the life, or the wife, or the reputation of one's neighbor. Can anything be more reasonable? It commands that respect, love, and reverence be given to him who has made all and who preserves the universe. Are your minds offended by so natural a truth? JESUS CHRIST, who is the Son of him who has made all, became our brother and yours by clothing himself with our flesh; he preached those beautiful truths; he caused them to be painted and written in a book; he ordered that they be carried throughout the world. That is what brings us to your country; that is what opens our mouths; and we are so certain of all those truths, that we are prepared to lose our lives in maintaining them. If thou reject them in thy heart be thou Onnontagheronnon, Sonnontoueronnon, Annieronnon, [62] Oneiogouenronnon, or Onneioutehronnon, know that JESUS CHRIST, who animates my heart and my voice, will one day cast thee into Hell. But avoid that misfortune by thy conversion; be not the cause of thine own ruin; listen to the voice of the Almighty."

These and many other words, full of fire and uttered with most Christian vehemence, caused those poor Barbarians such astonishment, that they seemed quite beside themselves; their minds wavered between joy and fear. The approval was so general and universal, that one would have said that all wanted to place the Father in their hearts. No endearment, in their opinion, was sufficiently great

generalle & ſi vniuerſelle, qu'on eût dit qu'ils vouloient tous mettre le Pere dans leur cœur, ne ſçachant quelle careſſe aſſez grande luy faire. Les larmes tomboient des yeux de nos François voyant noſtre Seigneur ſi magnifiquement annoncé en cette extremité du monde. Pour moy i'auouë que ce que i'ay veu & entendu en ce rencontre, paſſe tout ce qu'on en peut dire ou eſcrire. Si apres cela le demon renuerſant la ceruelle à ces pauures peuples les porte à nous mettre à mort, *Iuſtificabitur in ſermonibus ſuis.* [63] Nous aurons du moins iuſtifié noſtre Dieu en ſes parolles.

Le lendemain qui eſtoit le 25. de Iuillet, à peine eſtoit-il iour que les Deputés de toutes les Nations nous vinrent faire des remercimens les plus aimables & les plus cordiaux qu'on puiſſe s'imaginer. Ie ne ſçay ſi l'Annieronnon qui cõmença, vſa de ſes fourbes & de ſes diſſimulations ordinaires, ou ſi Dieu luy auoit touché le cœur: mais il rapporta fidelement tout ce que le Pere auoit dit de la Loy de Dieu, loüa hautement nos deſſeins, proteſta qu'il ne pouuoit reſiſter à nos raiſons, & qu'il ſe vouloit faire Chreſtien. Il nous fit les preſens auſſi bien que les autres Nations qui nous preſſerent fort de les aller inſtruire en leur pays.

Le 26. les Annieronnons nous demandant des Lettres pour porter aux Hollandois, auec leſquels ils ont commerce, nous loüaſmes à la verité leurs Anciens qui paroiſſent portés à la paix: mais nous blaſmames extremement leur ieuneſſe, de ce qu'elle auoient pillé pluſieurs maiſons à l'entour de Quebec, [64] nous leur dîmes que ces deſordres les auoient mis en guerre auec les peuples nommés Mahinganak & auec les Andaſtahoueronnons, & qu'ils pourroient bien

to bestow upon him. Tears fell from the eyes of our French, when they saw our Lord so grandly announced in this extremity of the world. For my part, I must admit that what I saw and heard on that occasion surpasses anything that can be said or written of it. If, after that, the devil should turn the heads of these poor people and lead them to kill us, *Justificabitur in sermonibus suis.* [63] We shall, at least, have justified our God in his words.

On the morrow, which was the 25th of July, day had hardly broken when the Envoys of all the Nations came to thank us in the most affectionate and cordial manner that can be imagined. I know not whether the Annieronnon, who was the first to begin, employed his usual deceit and dissimulation, or whether God had touched his heart. But he faithfully repeated all that the Father had said, respecting the Law of God; he highly praised our designs; he protested that he could not resist our arguments, and that he wished to become a Christian. He gave us presents, as also did the other Nations, who pressed us to go and instruct them in their country.

When, on the 26th, the Annieronnons asked us for Letters to take to the Dutch, with whom they trade, we in truth praised their Elders, who seem inclined to peace; but we strongly blamed their young men for having pillaged several houses in the neighborhood of Quebec. [64] We told them that such bad conduct had entailed upon them a war with the tribe called Mahinganak, and with the Andastahoueronnons; and that the same misfortune might happen to them with regard to the French.

On the 27th of July, we returned to the shores of the Lake, where a considerable portion of our French

tomber dans vn mefme malheur à l'égard des François.

Le 27. Iuillet nous retournafmes fur les riues du Lac où vne bonne partie de nos François trauailloient à nous dreffer vne habitation que nous appellerons faincte Marie de Gannentaa.

Le 30. veille de faint Ignace les principaux d'Onnontaghé, nous vindrent vifiter & nous firent quelques prefens pour nous lier fi eftroitement auec eux, que nous ne fuffions plus qu'vn peuple; & pour nous dõner aduis qu'il ne falloit pas fe fier à l'Annieronnon que cette Nation eftoit fourbe & trompeufe, & qu'ils nous prioient de nous bien fortifier, & de rendre noftre maifon capable de les receuoir & de les mettre à l'abry de leurs ennemis en cas de neceffité; qu'au refte ils alloient prendre la hache pour faire vn canot qui allaft porter de nos nouuelles à Quebec.

Le mois d'Aouft nous fut vn temps [65] d'exercice en toutes façons nous auions bafti vne Chapelle à Onontaghé; vne partie de nos Peres y eftant attachés, les autres alloient par les Cabanes. On ne ceffoit prefque depuis le matin iufques au foir de Prefcher, de Catechifer, de Baptifer, d'enfeigner les Prieres, & de refpondre aux demandes des vns & des autres: tant ces bonnes gens témoignent d'inclination pour la Foy. Les François qui eftoient à faincte Marie du Lac de Gannentaa, faifoient tous les meftiers d'vne ville pour nous loger tous, & nous conferuer au milieu de ces Nations barbares. Tout cela ne fe faifoit pas fans peine, il falloit beaucoup trauailler, peu dormir, coucher fur la terre à l'abry de mefchantes écorces, ne manger pour l'ordinaire que de la boüillie faite auec vn peu de farine de bled-d'Inde cuitte en l'eau,

were engaged in erecting a residence, which we shall call sainte Marie of Gannentaa.

On the 30th, the eve of the feast of saint Ignatius, the chief men of Onnontaghé came to see us; they gave us some presents, to unite us so closely with them that we might be thereafter but one people, and to warn us not to place any confidence in the Annieronnon, because that Nation was deceitful and treacherous. They also begged us to fortify ourselves well, and to make our house large enough to receive and shelter them from their enemies in case of necessity. They also informed us that they were about to take up their hatchets to make a canoe, which should bear news of us to Quebec.

The month of August was a time [65] of exercise for us in every way. We had built a Chapel at Onontaghé, to which some of our Fathers were attached, while the others went through the Cabins. We hardly ever ceased from morning to night to Preach, to Catechize, to Baptize, to teach the Prayers, and to answer the questions put to us on all sides, so great was the inclination manifested by those good people toward the Faith. The French at sainte Marie of Lake Gannentaa, worked at all the trades practiced in a city, in order to provide a lodging for all of us, and to protect us in the midst of those barbarous Nations. All this was done, not without trouble. It was necessary to work hard, to sleep little, to lie on the earth sheltered by miserable pieces of bark, to eat as a rule only a little meal of Indian corn, boiled in water, without bread, without wine, with no other sauce than appetite, and to be pestered night and day by little flies or gnats, which attack one on all sides and at all hours. All that, added to change of air

ſans pain, ſans vin, ſans autre ragouſt que la faim, & eſtre importunés iour & nuict de certains moucherons ou couſins, qui aſſaillent là de tous coſtés, & à toute heure. Tout cela ioint au changement d'air & aux grands trauaux du voyage, altera tellement nos [66] conſtitutions dans les plus grandes chaleurs de l'année que nous tombaſmes tous malades: c'eſtoit choſe pitoyable d'en voir quelquesfois iuſques à vingt entaſſés preſque les vns ſur les autres, dãs vn temps & dans vn pays où nous n'auions autre ſecours que du Ciel. Mais celuy qui auoit fait noſtre playe, y mit bien-toſt vn bon appareil. Il enuoia dans le fort de noſtre diſette tant de gibier & tant de poiſſon dans noſtre Lac, auant la ſaiſon ordinaire, que les malades furent ſoulagés, les conualeſcens fortifiés, & ceux qui eſtoient gueris, ſouſtenus dans leur trauail. Il toucha tellement le cœur de ces peuples qu'ils nous apportoient auec grand amour de leurs bleds & de leurs douceurs qui ſont des faiſolles & des citroüilles du pays qui ſont plus fermes & meilleures que celles de France. Ils nous preſentoient auſſi des eſpics de leur bled nouueau, qui ne ſont pas mauuais. En ſorte que nous en fumes tous quittes pour quelques accez de fievre tierce, qui nous fit eſprouuer toutes les marques poſſibles de bonté, que nous donnerent les ſauuages pendant noſtre maladie.

[67] Ils abordoient de tous coſtés, les vns nous apportant du poiſſon, d'autres nous reprochant que nous n'enuoions pas aſſés ſouuent au lieu de leur peſche, pour en prendre ſelon nos beſoins: l'vn des plus conſiderables d'Onontaghé ſe vint loger pour vn peu de temps aupres de nous, il fit des preſens à noſtre Pere Superieur pour le bon traitement

and the great fatigues of the journey, so affected our [66] constitutions, at the hottest season of the year, that we all fell sick. It was pitiful to see sometimes as many as twenty heaped almost one on top of the other, at a time and in a country where we had no other succor than that of Heaven. But he who had caused our wounds soon applied a good dressing to them. At the height of our misery and privations, he sent us so much game and so many fish into our Lake, before the usual season, that the sick were relieved, the convalescent were strengthened, and those who were cured were sustained in doing their work. He so touched the hearts of those people that they brought us, with great affection, some of their corn and their dainties, such as the beans and squashes of the country, which are firmer and better than those of France. They also gave us fresh ears of their corn, which are not disagreeable. Thus, we all escaped with a few attacks of tertian fever, which caused us to experience every possible kindness at the hands of the savages during our illness.

[67] They came to us from all sides; some brought us fish, others reproached us that we did not send often enough to their fishing-place to take some according to our needs. One of the chief men of Onontaghé came to reside near us for a short time. He gave presents to our Father Superior for the good treatment that his son had received at Quebec. He wished to contract a brotherly friendship with him, and to bind it closely he presented him with a collar of porcelain beads.

A Sonnontoueronnon, who was considered a great hunter, came and offered him a covering to preserve

qu'auoit receu ſon fils à Quebec, il voulut lier auec luy vne amitié de frere, & pour la noüer eſtroitement il luy prefenta vn colier de porcelaine.

Vn Sonnontoüeronnon eſtimé grand chaffeur, luy vint offrir vne couuerture pour conferuer la chaleur de l'amitié qu'il venoit contracter auec luy.

On nous a rapporté iuſques icy que les Hollandois nous vouloient amener des cheuaux & quelques autres commodités, ſe réjouïffant de noſtre demeure en ces contrées.

Vn anciẽ Capitaine d'Oïogoen homme intelligent & emploié dans les affaires publiques, nous eſt venu voir de la part de toute ſa Nation, pour prier Achiendafé de luy accorder quelques-vns [68] de nos Peres, l'affeurant qu'on leur feroit dreffer vne Chapelle & que le peuple demandoit d'eſtre inſtruit en noſtre creance. On luy a donné le Pere René Menard, & deux François nonobſtant noſtre grande difette d'ouuriers. Le Pere Ioſeph Chaumont le doit accompagner iuſques à Oïogoen, & de là paffer à Sonnontouan pour ietter de loing les fondemens d'vne belle Miffion, & d'vne grande moiffon qu'on efpere recueillir, s'il plaiſt à Dieu de nous conferuer la paix, & de nous enuoier des ouuriers.

the warmth of the friendship that he had just contracted with him.

News has come to us here that the Dutch wish to bring us some horses and other commodities, as they are glad that we dwell in these countries.

A former Captain of Oiogoen, an intelligent man engaged in public affairs, came to see us on behalf of the whole of his Nation. He requested Achiendasé to give them some [68] of our Fathers, assuring him that they would erect a Chapel for them, and that the people desired to be instructed in our belief. He was given Father René Menard and two Frenchmen, notwithstanding our great scarcity of workmen. Father Joseph Chaumont is to accompany him as far as Oiogoen; from there he will go to Sonnontouan, to lay from afar the foundations of a fine Mission, and to sow the seeds of a great harvest, which we hope to gather, if it please God to preserve peace for us and to send us workmen.

CHAPITRE VI.

VNE PARTIE DES HURONS VA DEMEURER À AGNIÉ.

APRES la defaite des Hurons dans l'Iſle d'Orleans dont nous auons parlé au Chapitre troiſiéme; ceux qui reſtoient demanderent la paix à l'Iroquois Agnieronnon, qui leur fut accordée, l'Automne dernier, à condition [69] que le Printemps prochain ils monteroient tous à Agnié (c'eſt le nom du païs des Iroquois d'en-bas) pour n'habiter d'oreſnauant qu'vne terre, & ne faire qu'vn peuple entr'eux. Le Contract en fut paſſé: Et pour le ratifier trois Hurons le porterent aux anciens du pays des Iroquois qui le ſignerent à leur façon, par de beaux preſens qu'ils firent faire à tous les Hurons par leurs Ambaſſadeurs: ils leurs promirent de les aller querir dans leur petites gondoles, & donnerent commiſſion de les aduertir de ſe tenir preſts pour cela, ſans vſer plus long-temps d'excuſes ou de remiſes. Le temps determiné eſtant écheu, vne troupe de cent ieunes ſoldats bien reſolus, partit du pays pour executer ce deſſein. Le gros s'arreſtant à trois ou quatre iournées de Quebec, trente s'en detacherent pour ſe preſenter aux Hurons, & les ſommer de leur parolle. Le Capitaine de cette eſcoüade ayant demandé audience le lendemain de ſon arriuée, il expoſa dans l'aſſemblée des François & des Hurons le ſujet de ſon Ambaſſade, & diſant franchement qu'il [70] venoit querir les Hurons, il les harangua en ces termes. Mon frere, c'eſt

CHAPTER VI.

A PORTION OF THE HURONS GO TO DWELL AT AGNIÉ.

AFTER the defeat of the Hurons on the Island of Orleans, which we related in the third Chapter, those who remained sued the Agnieronnon Iroquois for peace. It was granted to them last Autumn, on condition [69] that, in the following Spring, they should all go up to Agnié (that is the name of the country of the lower Iroquois), in order that in future they might inhabit but one land, and be but one people with them. The Agreement was concluded, and, to ratify it, three Hurons bore it to the elders of the Iroquois country. They signed it in their fashion with fine presents, which they gave to all the Hurons through their Ambassadors; they promised to come and get them in their little gondolas, and sent word to warn them to be prepared for it without any further excuse or postponement. When the time specified had elapsed, a band of a hundred young and very resolute warriors started from their country to carry out that design. The main body halted three or four days' journey above Quebec, and thirty were detached to present themselves before the Hurons and summon them to keep their word. On the day following his arrival, the Captain of this band asked for an audience, at which he explained to the assembly of French and Hurons the object of his Embassy, and frankly stated that he [70] had come for the

à toy que i'adreſſe ma parolle: Il y a quatre ans que tu m'as prié que ie te priſſe par le bras pour te leuer & t'emmener en mon pays, tu l'as retiré quelquesfois quand ie l'ay voulu faire, c'eſt pour cela que ie t'ay frapé de ma hache ſur la teſte. Ne le retire plus, c'eſt tout de bon que ie te dis leue toy. Il eſt temps que tu vienne, tien prends ce collier pour t'ayder à te leuer, (c'eſtoit vn preſent de porcelaine qu'il luy faiſoit.) Ne crains point, ie ne te regarde plus comme ennemi, mais comme mon parent, tu ſeras cheri de mon pays, qui ſera auſſi le tien: Et afin que tu n'en doutes pas, prend cét autre collier de porcelaine pour aſſeurance de ma parolle.

Puis retournant les yeux & la parolle vers Monſieur le Gouuerneur les preſens à la main, il luy dit: Onontio ouure tes bras & laiſſe aller tes enfans de ton ſein, ſi tu les tiens plus long-temps ſi ferrez, il eſt à craindre qu'on ne te bleſſe, quand nous les voudrons frapper lors qu'ils l'auront merité. Reçoy cette porcelaine [71] pour élargir tes bras. Ie ſçay que le Huron ayme la priere, qu'il inuoque celuy qui a tout fait, qu'il ioint les mains quand il luy demande quelque choſe; ie veux faire comme luy, agreé que le Pere Ondeſonk vienne auec nous pour nous inſtruire en la Foy: Et puis que nous n'auons pas aſſez de Canots pour emmener tant de monde, preſte nous tes chalouppes. Voilà pour attirer la robe noire, & pour mettre les canots à l'eau: c'eſtoit des beaux colliers dont il fit preſent à Monſieur le Gouuerneur. Le conſeil fini, chacun ſe retira chez ſoy pour penſer à ce qu'il deuoit reſpondre. Le Huron euſt ſans doute bien voulu ſe dédire, mais il n'y auoit plus de moyen, il auoit fait la faute, il la luy falloit

Hurons. He harangued them in these terms: "My brother, it is to thee that my words are addressed. Four years ago, thou didst beg me to take thee by the arm, to raise thee and bring thee to my country; thou didst sometimes withdraw it when I wished to comply with thy request; that is why I struck thee on the head with my hatchet. Withdraw it no more; for I tell thee in earnest to get up. It is time for thee to come. Here, take this collar to assist thee to arise" (this was a present of porcelain beads that he gave him). "Fear not; I no longer look upon thee as an enemy, but as my relative; thou shalt be cherished in my country, which shall also be thine. And, that thou mayst not doubt it, take this other collar of porcelain beads as a pledge of my word."

Then, turning his eyes and addressing himself to Monsieur the Governor, with presents in his hand, he said: "Onontio, open thine arms and allow thy children to leave thy bosom; if thou shalt hold them so closely any longer, it is to be feared that thou mayst be wounded when we wish to strike them when they deserve it. Receive these porcelain beads [71] to open thine arms. I know that the Huron loves prayer, that he invokes him who has made all, that he clasps his hands when he asks anything of him. I wish to do as he does. Permit Father Ondesonk to come with us and instruct us in the Faith. And, since we have not enough Canoes to carry so many people, lend us thy shallops. Here is something with which to attract the black gown, and to put the canoes in the water." These were fine collars which he presented to Monsieur the Governor. When the council was over, each withdrew to his own quarters to think over the answer that

boire. Il n'eſtoit plus temps d'vſer de remiſe, il falloit marcher ou mourir de la main de l'Iroquois. Toute la nuict ſe paſſa à conſulter: les aduis eſtant partagez, la Nation de la Corde qui eſtoit l'vne des trois dont la Colonie Huronne eſtoit compoſée, refuſa de quitter Quebec, & les François: la Nation du Rocher iettoit ſa penſée vers Onontaghé: [72] & la Nation de l'Ours, ſe reſolut de ſe mettre entre les mains de l'Agnieronon. La concluſion donc en eſtant priſe, & le Capitaine de cette Nation appellé le Plat l'ayant dit à ſes gens, le matin, on aſſembla derechef le Conſeil, & le Pere le Moyne en fit l'ouuerture au nom de Monſieur le Gouuerneur à peu prés en ces termes. Onontio ayme les Hurons, ce ſont des enfans qui ne ſont plus au maillot, ils ſont aſſez grands pour eſtre hors de tutelle. Ils peuuent aller où ils voudrõt ſans qu'Onontio y mette aucun empeſchement. Il ouure ſes bras pour les laiſſer aller. Pour moy ie ſuis tout preſt d'accompagner mon troupeau, quand celuy qui me gouuerne, me l'aura permis: Ie te monſtreray auſſi à toy mon frere Agnieronon comme il faut obeïr à Dieu, & comme il le faut prier: mais eſtant de l'humeur dont ie te connois, tu ne feras pas eſtat de la priere. Pour nos chalouppes on ne t'en peut pas preſter, tu voys bien qu'il n'y en a pas vne dans nos ports, chacun en a beſoin pour la traite, & pour aller au deuant d'vn nouueau Gouuerneur que nous attendons. [73] Ce diſcours fut receu par les Iroquois auec des acclamations de ioye & mille remercimens.

Le Capitaine de la Nation de l'Ours ſe voyant obligé de parler, & de dire la concluſion qu'il auoit priſe la nuict auec ceux de ſa Nation, commença ſa

he should give. The Huron, doubtless, would have liked to retract his word; but it was no longer possible to do so,—the fault had been his, and he had to bear the consequences. It was no longer time to delay; he must go, or die by the hand of the Iroquois. The whole night was passed in consultation. Opinions were divided; the Nation of the Cord, one of the three who composed the Huron Colony, refused to leave Quebec and the French; the Nation of the Rock turned its thoughts toward Onontaghé; [72] and the Nation of the Bear resolved to place itself in the hands of the Agnieronon. When this decision had been reached, and when the Captain of that Nation, called le Plat ["the Dish"], had informed his people of it in the morning, the Council once more assembled, and Father le Moyne opened it in the name of Monsieur the Governor, somewhat in the following terms: "Onontio loves the Hurons. They are no longer children in swaddling-clothes, but are old enough to be out of tutelage. They can go where they wish, without being hindered in any way by Onontio. He opens his arms to let them go. For my part, I am quite ready to follow my flock, when he who governs me permits me to do so. I shall teach thee also, my Agnieronon brother, how to obey God and how to pray to him; but, knowing what thy nature is, I know also that thou wilt not care for prayer. As for our shallops, we cannot lend thee any; thou seest very well that there is not one in our ports; they are all needed for the trade, and for proceeding to meet a new Governor whom we expect." [73] This discourse was received by the Iroquois with joyful acclamations and a thousand thanks.

When the Captain of the Nation of the Bear found

petite harangue d'vn ton fort, & d'vne voix robuſte. Mon frere, dit-il, à l'Agnieronon, c'en eſt fait, ie ſuis à toy. Ie me jette à yeux clos dans ton Canot, ſans ſçauoir ce que ie fais: mais quoy qu'il en puiſſe arriuer, ie ſuis reſolu de mourir. Que tu me caſſe la teſte lors que nous ſerons à la portée du canon d'icy, il n'importe, i'y ſuis tout reſolu, ie ne veux pas que mes couſins des deux autres Nations s'embarquent à cette fois auec moy, afin qu'ils voyent auparauant comme tu te comporteras à mon égard.

Vn autre Capitaine grand amy de celuy qui acheuoit de parler, ietta incontinent trois preſens au milieu de la place pour prier l'Iroquois de bien traiter ſon ami en chemin: prend garde, luy dit-il, que mon frere Atſena qui ſe donne à toy, ne tombe pas dans la Vaſe en [74] débarquant, voilà vn collier pour affermir la terre où il mettra le pied: Et quand il ſera débarqué, ne permets pas qu'il ſoit aſſis à platte-terre: voilà dequoy luy faire vne Natte où il ſe repoſera: Et afin que tu ne te mocques pas des femmes & des enfans quand ils pleureröt ſe voiant en vn pays eſtranger, voilà vn mouchoir que ie te donne pour eſſuyer leurs larmes, & la ſueur de leur front.

Vn troiſiéme Capitaine qui n'auoit pas enuie de s'embarquer, & qui ne s'offroit pas à l'Iroquois, ne luy cacha pas ſa penſée. Ie voy toute la Riuiere, dit-il, bordée de grandes & groſſes dents, ie me mettrois en danger de me faire mordre, ſi ie m'embarquois à preſent. Ce ſera pour vne autre fois.

L'Iroquois ſe voyant fruſtré de l'eſperance d'auoir des Chalouppes, ſe reſolut de faire des Canots, & haſta ſi fort ſon trauail, qu'en moins de cinq ou ſix

that he was called upon to speak and to state the decision that he had made during the night with his Nation, he began his short harangue in a loud tone and a powerful voice. "My brother," he said to the Agnieronon, "it is decided; I am at thy service. I cast myself, with my eyes shut, into thy Canoe, without knowing what I am doing. But, whatever may betide, I am resolved to die. Even if thou shouldst break my head as soon as we are out of range of the cannon here, it matters not; I am quite resolved. I do not wish my cousins of the two other Nations to embark this time with me, in order that they may first see how thou wilt behave toward me."

Another Captain, a great friend of the one who had just spoken, forthwith cast before them three presents, to beg the Iroquois to treat his friend well on the road. "Take care," he said to him, "that my brother Atsena, who gives himself to thee, does not fall into the Mud in [74] disembarking; here is a collar to make the earth firm where he will set foot on it. When he disembarks, do not allow him to sit on the bare ground; here is something wherewith to make a Mat for him on which he may rest. And, that thou mayst not laugh at the women and children when they weep at seeing themselves in a strange country, here is a handkerchief that I give thee to wipe away their tears, and the sweat from their brows."

A third Captain, who was unwilling to embark, and who did not offer himself to the Iroquois, did not conceal his thought from him. "I see the whole River," he said, "bristling with long and great teeth; I would put myself in danger of being bitten, were I to embark at present. It will be for another time."

iours il en eut ſuffiſamment pour embarquer ceux qui s'eſtoient donnez à luy.

Pendant qu'on trauailloit le iour aux Canots, les nuicts ſe paſſoient à faire des [75] feſtins d'adieu, dont le plus magnifique fut celuy que le Capitaine de la Nation des Ours fit pour prendre congé de Monſieur le Gouuerneur, des Robes Noires & des Sauuages. Ce fut pour lors que ce Capitaine faiſant paroiſtre ſon eſprit & ſon eloquence, monſtra encore plus l'affection qu'il portoit aux François. Prends courage, diſoit-il, Onontio, prends courage, Ondeſonk. Ie vous quitte, il eſt vray: mais mon cœur ne vous quitte pas. Ie m'en vay, il eſt vray, mais ie vous laiſſe mes couſins qui valent mieux que moy. Et pour vous teſmoigner que mon païs eſt touſiours à Quebec; Ie vous laiſſe la grande chaudiere où nous faiſons les actes de nos plus grandes réioüiſſances. Les autres diſcours dont il vſa pour cét adieu ſeroient trop longs à rapporter.

Le Pere Ondeſonk luy fit ſon petit compliment à la façon des Sauuages: En luy diſant: Mon frere, mon cœur eſt triſte de te voir partir, & n'eſtoit que i'eſpere de te reuoir bien-toſt au lieu où tu vas, il n'y auroit point de breuuage capable de guerir mon affliction, & i'aurois [76] toute ma vie le cœur de trauers, & le viſage abbatu. Pour toy prend courage, tu me verras durant tous les chemins de ton voyage, dans tous les lieux où tu cabaneras, dans tous les endroits où tu debarqueras: Car Ondeſonk a eſté par tout, il a fait du feu par tout, il a fait ſon giſte par tout, ſi le feu eſt eſteint, tien voilà pour le r'allumer, ſi la Natte eſt oſtée, voilà pour en mettre vne autre, & ſe coucher mollement. C'eſtoit autant de

When the Iroquois saw himself frustrated in his hope of obtaining Shallops, he resolved to make Canoes; and he pressed the work so well, that, in less than five or six days, he had enough to embark all those who had given themselves up to him.

While they worked at the Canoes in the daytime, the nights were passed in holding [75] farewell feasts. The most splendid was the feast given by the Captain of the Bear Nation, to take leave of Monsieur the Governor, of the Black Gowns, and of the Savages. On that occasion, the Captain gave proof of his wit and eloquence, and showed still more the affection that he had for the French. "Take courage, Onontio," he said; "take courage, Ondesonk. I leave you, it is true; but my heart does not leave you. I am going away, it is true; but I leave you my cousins, who are better than I am. And, to show you that Quebec is ever my country, I leave you the large kettle, which we use in our greatest rejoicings." It would take too long to repeat the other discourses that he pronounced in bidding farewell.

Father Ondesonk also paid him his little compliment, in the fashion of the Savages, by saying to him: "My brother, my heart is sad at seeing thee depart; were it not that I hope to see thee soon in the place to which thou art going, there would be no potion fit to cure my affliction; and [76] throughout my life my heart would be cast down, and my countenance depressed. As for thee, take courage; thou shalt see me at every stage of thy journey, in every place where thy cabin will be erected, at every spot where thou wilt disembark. For Ondesonk has been everywhere; he has kindled a fire everywhere; he has set up his camp everywhere. If the fire be

prefens que le Pere luy faifoit qui adouciffoient la douleur de cét homme de bien. Les feftins & les adieux ayant efté longs, on fe coucha fort tard, ce qui n'empefcha pas qu'on ne vift de bon matin fur le bord de la Riuiere tous les Hurons prefts de s'embarquer auec l'Iroquois, commençans dés-lors à ne faire qu'vn mefme peuple auec luy.

extinguished, here is something with which to rekindle it; if the Mat be removed, here is wherewith to replace it by another, on which thou mayst repose softly." These were so many presents, which the Father gave him to alleviate the sorrow of that good man. The feasts and farewells lasted a long time, and all went to bed very late; but this did not prevent them from seeing, at an early hour next morning, all the Hurons on the bank of the River ready to embark with the Iroquois, commencing from that moment to form but one people with them.

[77] CHAPITRE VII.

L'AUTRE PARTIE DES HURONS VA DEMEURER À ONONTAGÉ.

LES Iroquois Superieurs que nous appellons Onnontagherõnons ont voulu auoir part au debris des Hurons de Quebec, auſſi bien que les Iroquois d'en bas. Tous deux pour venir à bout de leur deſſein ont pris la meſme route, & ſe ſont ſeruis de meſmes machines, employans la force, où l'adreſſe leur manquoit. Il y auoit trois ans que l'Onontageronon ſollicitoit le Huron à prendre ſon parti, & à ſe retirer dans ſon pays pour ne faire qu'vn peuple auec luy. L'année 1655. il deſcendit pour ce deſſein iuſqu'à Quebec, fit au Huron en preſence des François & des Sauuages de tres-beaux preſens qui furent acceptez de bon cœur, & promit d'aller faire ſa demeure pour touſiours dans le bourg d'Onõtaghé, pourueu qu'il y menaſt auſſi les Robes-Noires. Les Peres [78] y allerent en effect: Mais le Huron gagné par les preſens & les menaces de l'Agnieronnon ſe donna à luy, manquãt à la promeſſe qu'il auoit faite à l'Onontageronon. Ce traict de fineſſe & de politique barbare de l'Agnieronon qui auoit ainſi couru ſur le marché de ſon voiſin, & l'imprudence du Huron à ſe donner à deux Maiſtres fit naiſtre de la ialouſie dans l'eſprit de l'Onontageronon, & luy fit prendre reſolution d'empeſcher qu'on ne luy rauiſt des mains ce qu'il penſoit deſia tenir: & tout enſemble vn deſir de

[77] CHAPTER VII.

ANOTHER PORTION OF THE HURONS GO TO DWELL AT ONONTAGÉ.

THE Upper Iroquois, whom we call Onnontagheronnons, wished to have, as well as the lower Iroquois, a share in the remnant of the Hurons of Quebec. To carry out their ends, both took the same way, and made use of the same devices, employing force where address failed them. For three years the Onontageronon had urged the Huron to side with him, and to retire to his country, in order to form but one people with him. In the year 1655, he came down to Quebec for that purpose, and gave the Huron, in the presence of the French and the Savages, very fine presents, which were heartily accepted. The Huron promised to go and take up his residence forever in the village of Onontaghé, provided he could also bring the Black Gowns there. The Fathers [78] did, in fact, go there. But the Huron, yielding to the presents and threats of the Agnieronnon, gave himself up to him, thereby breaking the promise which he had given to the Onontageronon. This stroke of cunning and of barbarian policy on the part of the Agnieronon, who had thus outbidden his neighbor, and the imprudence of the Huron in giving himself to two Masters, aroused jealousy in the mind of the Onontageronon, and made him resolve to prevent that which he thought he already possessed from being snatched

ſe vanger du Huron qu'il croyoit l'auoir trompé. Ce deſſein fit partir d'Onnontaghé cent guerriers reſolus d'enleuer de Quebec les Hurons ou de gré ou de force. Ils parurent ſur nos frontieres au commencement du Printemps. Ils rodoient de tous coſtez pour faire quelque mauuais coup. Mais comme chacun ſe tenoit ſur ſes gardes; ne pouuans venir à bout de leur deſſein, apres dix iours de peine & de fatigue, quelques-vns de la trouppe preſſez par la faim, ſe jetterent dans le fort de Sillery, & demanderent à parler [79] à Ondeſonk, c'eſt à dire au Pere le Moyne & aux Hurons pour tenir conſeil auec eux d'vne affaire d'importance. Le Pere leur fait entendre que les Hurons ſont à Quebec, que c'eſt le lieu du Conſeil, qu'il y faut aller pour traiter d'affaire; qu'au reſte il les menera en aſſeurance, leur promettant qu'ils y ſeront veus de bon œil. Ils y vont, auec ce ſauf-conduit, & ſans differer au lendemain, le Conſeil s'aſſemble, où ces Meſſieurs faiſant d'abord leurs excuſes, de ce qu'ils eſtoient venus querir les Hurons leurs freres à main armée, dirent que la nouuelle qu'ils auoient appriſe l'Hyuer dernier, que le Huron s'eſtoit dédit & auoit changé de penſée, les auoit obligez de ſe comporter de la ſorte. Mais qu'ayant appris depuis de la bouche d'Ondeſonk la fauſſeté de ce bruit, ils eſtoient tous preſts de mettre les armes bas, & de ſe comporter en freres auec les Hurons. Ondeſonk repliquant à l'Onontageronon au nom d'Onontio luy dit. On doit te loüer mon frere, de ce que tu parois icy ſans armes, & auec vn eſprit de paix; mais [80] tu deuois eſtre parti de ton pays dans cet equipage & dans cette diſpoſition; tu as cru trop legerement les faux rapports qu'on t'a fait du Huron, cette

from him; at the same time, it inspired him with a desire for revenge upon the Huron, by whom he thought that he had been deceived. With this design, one hundred warriors set out from Onnontaghé, resolved to remove the Hurons from Quebec, either with their consent or by force. They made their appearance on our frontiers at the beginning of Spring. They prowled about in every direction to strike some evil blow; but, as all were on their guard, they could not accomplish their design. After enduring toil and fatigue for ten days, some of the band, pressed by hunger, entered the fort at Sillery, and asked to speak [79] to Ondesonk — that is, to Father le Moyne — and to the Hurons, to hold a council with them on a matter of importance. The Father explained to them that the Hurons were at Quebec, that that was the place of Council, and that they must go there if they wished to transact any business; that, moreover, he would take them there in safety, promising them that they would be favorably received. They went there with that safe-conduct, without delaying till the following day. The Council met, at which they first excused themselves for having come for the Hurons, their brothers, with arms in their hands; the news which they had heard last Winter, that the Huron had retracted his word and had changed his mind, had compelled them to take these measures. But, having since learned from the mouth of Ondesonk that this rumor was false, they were quite prepared to lay down their arms, and to behave as brothers toward the Hurons. Ondesonk replied to the Onontageronon in the name of Onontio, and said to him: "Thou art to be praised, my brother, for appearing

creance precipitée t'a fait prendre les armes trop toſt, il falloit t'informer auparauant des François qui ſont auec toy, qui t'euſſent fait connoiſtre par les Lettres qu'ils reçoiuent, la fauſſeté de la nouuelle qui court dans ton pays. Que puis-ie penſer quand ie te voy la hache à la main, ſans aucune Lettre de nos François, paſſer en cachette pardeuant nos habitations, ſinon que nous ayant mal-traité au pays haut, tu viens auſſi pour nous mal-traiter icy bas? As tu mis en oubly ce beau preſent que ie te fis en ton pays il y a trois ans, qui te diſoit que le Huron, l'Algonquin, & le François n'eſtoient plus qu'vne teſte, & que qui frappoit l'vn, bleſſoit l'autre. Le Pere finiſſant ces reproches, luy donna vn beau collier de Porcelaine pour les luy faire receuoir plus paiſiblement, & pour affermir la promeſſe qu'il auoit faite de ne penſer plus à la guerre.

En effet l'Onnontagheronnon prenant [81] en bonne part ce qu'on luy auoit dit en ami, & ſe fiant ſur ce qu'on l'auoït aſſeuré que le Huron n'auoit point changé de penſée; il ne luy dit que deux mots par deux preſens qu'il luy fit dans l'aſſemblée du lendemain. Mon frere, luy dit-il, puis que tu as reſolu de venir auec moy, il ne faut pas que ie t'inuite dauantage. Ie lie cette corde à ton Canot pour t'ayder à le tirer: Ie ſçay bien que Onontio ne te retiendra pas: voilà vn collier pour luy faire ouurir les bras & te laiſſer aller. A cela le Huron n'eut que des remercimens à faire; tu me conſoles mon frere, de ce que tu as pitié de moy, de nos femmes, & de nos enfans. Ne te faſche pas neantmoins ſi ie ne m'embarque point auiourd'huy dans ton Canot: c'eſt vn Canot de guerre qui me fait peur; le couſteau que tu

here unarmed and with a mind inclined toward peace; but [80] thou shouldst have started from thy country with the same equipment and in the same disposition. Thou hast too readily believed the false reports made to thee against the Huron; that hasty belief has led thee to take up arms too soon. Thou shouldst first have sought information from the French who are with thee, and who, by means of the Letters that they receive, would have shown thee the falseness of the rumor that has spread in thy land. When I see thee stealthily pass by our settlements, with a hatchet in thy hand, without any Letter from our French, what else can I think but that, after ill-treating us in the upper country, thou comest to ill-treat us also down here? Hast thou forgotten the fine present that I made thee in thy own country three years ago, which said to thee that the Huron, the Algonquin, and the Frenchman were no longer more than one head, and that whosoever struck one, wounded the other?" When the Father had finished these reproaches, he gave him a fine collar of Porcelain beads, to make him receive them more peacefully, and to strengthen the promise which he had given to think no longer of war.

In fact, the Onnontagheronnon took [81] in good part the friendly words which had been said to him; and, relying upon the assurance which he had received that the Huron had not changed his mind, he said but two words to him with two presents. These he gave him at the meeting on the following day. "My brother," he said to him, "since thou hast resolved to come with me, I need not invite thee any more. I tie this cord to thy Canoe, to help thee to haul it. I know well that Onontio will not detain

as laiſſé dedans, pourroit bleſſer mes enfans, & nos femmes trembleroient à la veüe de la hache que tu n'as pas encore oſtée. Eſtant venu & t'en retournant les armes à la main, on diroit que tu emmenes des priſonniers, & non tes amis & tes freres: mais auſſi-toſt que quelque Canot [82] des François qui ſont en ton pays deſcendra icy bas, ie ſuis à toy, mene moy où tu voudras.

L'affaire eſtant en ces termes, il ſuruint vn accident qui penſa rompre tout le traité. Vn ieune Onontageronon frappant vn Huron de ſa hache & le jettant mort ſur la place, la nouuelle de ce meurtre allarme les Hurons, qui retiennent priſonniers dans vne cabane deux Onontageronnons qui y eſtoient allez rẽdre viſite: L'Onontageronon d'autre-part fait ſon poſſible pour empeſcher que les eſprits ne s'aigriſſent, & désapprouuant le fait du meurtrier, il le condamne de folie, & en fait ſatisfaction. Mais enfin voyant que le Huron, qui ſe vouloit rendre au plus fort, vouloit faire le mauuais, il attrape deux Canots de ſes gens qui retournoient de la chaſſe, les meine dans ſon fort & les tient comme priſonniers. L'affaire alloit prendre vn mauuais train, ſi le Pere le Moyne ne s'y fut interpoſé heureuſemẽt & n'en euſt arreſté le cours par ſes ſoins & ſa diligẽce. Il fit ſi bien par ſes allées & ſes venuës, qu'il mit toutes les choſes en [83] leur premier eſtat, fit rendre les priſonniers de part & d'autre, & remit le calme dans les eſprits. En ſuitte l'Onontageronnon reïtere ſa demande, Il preſſe le Huron de s'embarquer auec luy; & le Huron perſeuere à s'excuſer, ſur ce qu'il n'eſt pas bien ſeant qu'il s'ẽbarque dans vn Canot de guerre, & qu'il faut attendre vn Canot de paix. Ie ſuis à toy dés ce

thee; here is a collar, to make him open his arms and let thee go." To this the Huron had nothing but thanks to return. "Thou consolest me, my brother, because thou hast pity on me, on our women, and on our children. Be not offended, however, if I do not embark to-day in thy Canoe. It is a war-Canoe, and it frightens me; the knife that thou hast left in it might wound my children, and our women would tremble at the sight of the hatchet that thou hast not yet removed. As thou hast come, and art about to return, with arms in hand, it would be said that thou art bringing prisoners, and not thy friends and brothers. But, as soon as some Canoe [82] belonging to the French who are in thy country comes down here, I am at thy service, and thou mayst take me wherever thou wilt."

At this stage of the proceedings, an incident occurred which nearly ruptured the treaty. A young Onontageronon struck a Huron with his hatchet and killed him on the spot; the news of this murder alarmed the Hurons, and they detained in a cabin, as prisoners, two Onontageronnons who had gone there to pay a visit. On the other hand, the Onontageronon did his best to prevent any bad feeling on this account; he disapproved of the murderer's deed, condemned him as insane, and made satisfaction. But, finally, seeing that the Huron, who would yield only to force, was seeking a quarrel with him, he seized two Canoes full of his people, who were on their return from hunting, and took them into his fort, where he detained them as prisoners. Matters would have become serious, had not Father le Moyne happily intervened and checked their course by his care and diligence. He managed so well in his

moment, luy dit-il, voilà des arres de ma parolle, & de mon affection, qui ſont les preſens que ie te fais: Et ſi cela ne ſuffit pour te teſmoigner que ie me ſuis donné à toy, trois de mes gens te tiendront compagnie, & porteront aux anciens les aſſeurances de ma bonne volonté. Nous irons à Montreal pour t'y attendre: Enuoye nous, quand tu ſeras arriué dans ton pays, ta ieuneſſe pour nous venir querir. L'Onontageronon content de cette parolle, s'embarque dans ſa petite gondolle, & fait ioüer ſes auirons, pendant que les Hurons de la Nation du Rocher qui eſt celle qui ſe donne à l'Onontageronon, ſe preparent pour leur voyage de Montreal, & font leurs adieux à Onontio, aux Peres [84] & aux Sauuages qui reſtent encores à Quebec: Et puis le 16. de Iuin ſe iettent dans trois Chalouppes Françoiſes qui les rendent en peu de iours à la faueur d'vn petit vent de Nort-eſt à Montreal, où ils attendent ceux qui les doiuent enleuer.

interviews with both parties, that he restored everything to [83] its former condition; he caused the prisoners to be surrendered on both sides and calmed the minds of all. Then the Onontageronnon repeated his demand. He urged the Huron to embark with him, while the Huron persisted in excusing himself, on the ground that it was not becoming for him to embark in a war-Canoe, and that he must wait for a peace-Canoe. "From that moment, I am at thy disposal," he said to him. "Here is an earnest of my word and my affection, in the presents that I give thee. And, if this be not sufficient to prove that I have given myself to thee, three of my people shall keep thee company and bear to the elders the assurance of my good will. We shall go to Montreal to await thee. When thou hast reached thy own country, send thy young men for us." The Onontageronon was satisfied with his promise; he embarked in his little gondola and paddled away, while the Hurons of the Tribe of the Rock, the one which had given itself to the Onontageronon, prepared themselves for their journey to Montreal, and bade adieu to Onontio, to the Fathers, [84] and to the Savages who still remained at Quebec. Then, on the 16th of June, they embarked in three French Shallops, which, favored with a light wind from the Northeast, landed them in a few days at Montreal. There they awaited those who were to take them away.

CHAPITRE VIII.

DU VOYAGE DU P. SIMON LE MOYNE, AUX AGNIERONNONS.

LA Miſſion des Iroquois d'en hault, [*sc.* d'en bas] que nous appellons des Martyrs, n'eſt encore qu'vne Miſſion volante, dans l'eſperance de la voir vn iour fixe, comme les autres Miſſions. Le Pere Simon le Moyne y donna commencement l'année 1655. par le premier voyage qu'il y fit, & qu'il recommença l'année 1656. Et pour lequel il ſe prepare encore cette année. Ses Superieurs pourroient luy dire auec verité quand ils l'y enuoient chaque année, ce que noſtre Seigneur diſoit à ſes Apoſtres, lors qu'il [85] les enuoyoit precher ſon Euangile par tout le monde; qu'ils l'enuoient comme vne Brebis au milieu des Loups: Puis qu'vn Ieſuite, vn Predicateur, vn Miſſionnaire parmy des Iroquois, c'eſt vn Agneau parmy des Loups carnaſſiers. C'eſt vne merueille de voir vn Agneau au milieu des Loups, ſans eſtre mangé des Loups: mais c'eſt vne merueille plus ſurprenante de voir des Loups changez en des Agneaux par des Agneaux. Nous auons veu cette premiere merueille en la perſonne du Pere le Moyne: ie ne ſçay quand nous verrons la ſeconde. Nous eſperons que Dieu nous la fera voir par ſon infinie miſericorde quand il rangera tous les Iroquois dans le bercail de IESVS-CHRIST. Nous allons dans leur païs tous les ans vne fois, pour preparer le

CHAPTER VIII.

OF THE JOURNEY OF FATHER SIMON LE MOYNE TO THE AGNIERONNONS.

THE Mission of the lower Iroquois, which we call that of the Martyrs, is as yet but a flying Mission; we hope some day to see it stationary, one like the other Missions. Father Simon le Moyne began it in the year 1655, when he made his first journey thither; he recommenced it in the year 1656, and is preparing for it again this year. His Superiors might truly have said to him each year when they sent him thither, what our Lord said to his Apostles when he [85] sent them to preach his Gospel throughout the world,—namely, that they were sending him like a Lamb among Wolves; for a Jesuit, a Preacher, a Missionary among the Iroquois is a Lamb among ravenous Wolves. It is a marvel to see a Lamb among Wolves without being eaten by the Wolves; but it is a greater marvel to see Wolves changed into Lambs by Lambs. We have witnessed the first marvel in the person of Father le Moyne; I know not when we shall see the second. We trust that God, through his infinite mercy, will enable us to see it when he shall bring all the Iroquois into the fold of JESUS CHRIST. We go to their country once every year, to prepare the way for the Gospel, gently to dispose the hearts of those Barbarians to receive the seed of Christian doctrine, and to apply the blood of JESUS CHRIST by

chemin à l'Euangile, pour difpofer doucement les cœurs de ces Barbares à receuoir la femence de la doctrine Chreftienne, & pour appliquer le fang de IESVS-CHRIST, en baptifant les enfans, les vieillards, & les moribonds. Nous y allons pour la conferuation du bien public, & de la paix qui [86] eft fi delicate parmy ces peuples, que le feul deffaut d'vne vifite qu'ils attendent de leurs alliez, eft capable de la rompre. Nous y allons pour chercher tous les moyens de rendre cette paix commune à toutes les Nations: Enfin nous y allons pour empefcher la ialoufie qui fe pourroit gliffer entre les Iroquois d'en bas & d'en-haut, [*sc.* d'en haut & d'en bas] fi demeurant auec les premiers, nous manquions à vifiter les derniers.

Tout cela ioint enfemble ne merite-t'il pas bien que nous expofions nos vies aux trauaux, à la peine, & aux dangers de la mort?

Le Pere Simon le Moyne dans le premier voyage qu'il fit à Agnié l'an 1655. promit qu'il en feroit vn l'année fuiuante, fi la commodité s'en prefentoit: il s'eftoit obligé de parolle, il la falloit garder: car vn homme qui eft trouué menteur, perd fon credit & fon authorité parmy ces peuples, auffi bien que parmi les plus honneftes gens de l'Europe. Mais le Pere eftant fur le point de partir; vn accident furuint qui rendit le voyage douteux. Vne trouppe d'Iroquois defcendus [87] à Quebec attaqua les Hurons. Vne autre bande ayant attendu dans vne embufcade les Algonquins fuperieurs qui remontoient de Quebec en leur pays, fit vne decharge fur eux, les mit en déroute, & tua d'vn coup de fufil vn des deux Peres qui les accompagnoient pour s'en aller hyuerner auec

baptizing the children, the aged, and the dying. We go there in the interest of the public welfare, and for the preservation of the peace, which [86] is so frail a matter among these peoples, that the mere omission to pay a visit which they expect from their allies is sufficient to break it. We go there to seek every means to make that peace general among all the Nations. Finally, we go there to prevent the jealousy which might arise between the upper and the lower Iroquois, if, while residing with the former, we failed to visit the latter.

In view of all those considerations, should we not expose ourselves to labors, to sufferings, and to dangers of death?

When Father Simon le Moyne made his first journey to Agnié in the year 1655, he promised to make another in the following year, if the opportunity presented itself. He had pledged his word, and it must be kept; for a man who is found to be a liar loses his credit and his authority among those peoples, as he does among the most honest in Europe. But, just as the Father was about to start, an incident happened which made it doubtful whether the journey could be undertaken. A band of Iroquois, who had come down [87] to Quebec, attacked the Hurons. Another band prepared an ambush for the upper Algonquins when they were returning from Quebec to their own country, fired a volley at them, routed them, and killed with a gunshot one of the two Fathers who accompanied them that he might pass the winter with them and show them the way to Heaven. This misfortune placed us in a rather disagreeable perplexity; by not making the journey, we would irritate the arrogant minds of

eux, & leur monſtrer le chemin du Ciel. Ce malheur nous jetta dans vne irreſolution aſſez faſcheuſe; parce que rompant le voyage, on euſt irrité les eſprits orgueilleux des Iroquois, qui euſſent ſoupçõné que le François euſt eu deſſein de venger la mort de ſon frere, & l'euſſent voulu preuenir: d'autre-part aller auec eux, c'eſtoit ce ſembloit aller chercher vne mort preſque aſſeurée. On mépriſe ce danger pluſtoſt que de manquer de parole, le Pere entreprend le voyage & arriue au pays les preſens à la main: car on ne parle iamais autrement d'affaires d'importance parmy ces peuples. Il aſſemble le Conſeil, & parle aux anciens en ces termes. Mon frere, ie ne ſçay où tu as mis ton eſprit, il ſemble que tu l'as entierement perdu. Ie te viens [88] voir les preſens à la main, & tu me viſites touſiours en colere, & le viſage plein de fureur. Tu as tué tout recemment le Huron à Quebec, tu viens de caſſer la teſte à coups de fuſil à mon frere la Robbe-Noire; tu auois promis que tu me viendrois querir, & tu as manqué de parolle, tu me fais honte par tout, & on me reproche que i'ayme vn homme qui nous fait mourir. A quoy penſes-tu! Tien, voylà pour r'apeller ton eſprit qui s'eſt égaré. Tu dis qu'Onontio retient le Huron à Quebec, qu'il l'empeſche de venir chez toy pour ne faire qu'vn pays; Tu te plains que le Huron ne te veut pas parler, quand tu vas le voir à Quebec pour traitter d'affaires: Ie vien icy pour te des-abuſer. Onnontio a deſia ouuert les bras pour laiſſer aller ſes enfans où ils voudront, ils ſont libres, il ne les retient pas par force. Si le Huron ne te veut pas parler, tu en es toy meſme la cauſe. Comment te parleroit-il te voiant touſiours la maſſuë à la main pour luy caſſer

the Iroquois, who would suspect that the Frenchman intended to revenge the death of his brother, and would try to forestall him; on the other hand, to go there seemed to be seeking almost certain death. We preferred to undergo the danger rather than break our word; the Father undertook the journey, and arrived in the country with presents in his hand, for one never speaks otherwise on matters of importance among these peoples. He assembled the Council, and spoke to the elders as follows: "My brother, I know not where thou hast placed thy mind; it seems that thou hast lost it completely. I come [88] to see thee with presents in my hand, and thou always visitest me in anger, and with a face full of fury. Quite recently, thou hast killed the Huron at Quebec, and thou hast just broken with gunshots the head of my brother, the Black Gown. Thou didst promise that thou wouldst come for me, and thou hast not kept thy word. Thou shamest me everywhere, and I am reproached that I love a man who causes our death. Of what thinkest thou? Here is something to recall thy mind which has wandered away. Thou sayest that Onontio detains the Huron at Quebec, that he prevents him from coming to thee to form but one country. Thou complainest that the Huron will not speak to thee when thou goest to Quebec to negotiate with him. I come here to undeceive thee. Onnontio has already opened his arms to let his children go where they wish; they are free; he detains them not by force. If the Huron will not speak to thee, it is through thine own fault. How can he speak to thee, when he sees thee always with a club in thy hand to break his head? Lay aside thy hatchet,

la teſte? quitte ta hache, & tu verras qu'il a les oreilles ouuertes pour t'écouter, & le cœur pour te ſuiure: & [89] afin que tu n'en doutes pas, voylà vn collier qu'il te preſente par mes mains.

Vn des anciens prit la parolle, & dit au Pere, ne te faſche pas Ondeſonk, ie ſuis ton frere, noſtre ieuneſſe n'a point d'eſprit, elle frappe à l'aueugle & à l'eſtourdi: prend cette emplaſtre que ie te donne (c'eſtoit vn collier de porcelaine) mets-le deſſus ton cœur, & ta colere ſe paſſant, tu ſeras guery: aſſeure le Huron de ma bonne volonté, & dy luy que i'ay deſia eſtendu ſa Natte pour le receuoir dans ma Cabanne, & que ie luy enuoye ce collier pour attirer ſon Canot. En ſuitte de ce diſcours la ieuneſſe qui auoit reſolu de deſcendre à Quebec pour faire vn dernier effort pour enleuer le Huron, quitte le deſſein de la guerre, pour prendre celuy de la chaſſe.

Cependant Ondeſonk comme vn bon Paſteur, viſite ſon troupeau qui ſoûpiroit apres luy, conſole les affligez, inſtruit les ignorans, entend les Confeſſions de ceux qui ſe preſentent à luy, baptiſe les enfans, fait prier Dieu tout le monde, exhorte vn chacun à perſeuerer en la Foy, & dans la fuitte du peché. [90] Et s'il ſe preſente quelque Iroquois, le Pere ne le laiſſe pas aller ſans luy donner vn mot d'inſtruction ſur l'Enfer & ſur le Paradis, ſur la puiſſance d'vn Dieu qui void & cognoiſt tout, qui chaſtie les meſchants & recompenſe les bons.

Vn iour vn Iroquois s'entretenant auec ce Pere, luy raconta auec eſtonnement la couſtume d'vn Huron Chreſtien dans les ſupplices qu'on luy auoit fait ſouffrir; depuis peu de temps dans le village. C'eſtoit vn ancien Chreſtien qui auoit veritablement

and thou shalt see that his ears are open to listen to thee, and his heart to follow thee; and, [89] that thou mayst not doubt it, here is a collar which he presents to thee through my hands."

One of the elders addressed the Father and said to him: "Be not angry, Ondesonk; I am thy brother. Our young men have no sense; they strike blindly and heedlessly. Take this plaster which I give thee" (this was a collar of porcelain beads); "place it on thy heart, and, as thy anger will pass away, thou shalt be cured. Assure the Huron of my good will; tell him that I have already spread out his Mat to receive him in my Cabin, and that I send him this collar to draw his Canoe hither." After this discourse, the young men, who had intended to go down to Quebec to make a last effort to carry off the Hurons, abandoned their warlike designs, and resolved to go hunting.

Meanwhile Ondesonk, like a good Shepherd, visited his flock which longed for him. He consoled the afflicted; he taught the ignorant; he heard the Confessions of those who came to him; he baptized the children; he made all pray to God; he exhorted all to persevere in the Faith and in avoiding sin. [90] When any Iroquois presented himself, the Father did not allow him to depart without giving him a word of instruction on Hell and Paradise, or the power of a God who sees and knows all, who punishes the wicked and rewards the good.

One day an Iroquois, while conversing with the Father, related to him with wonder the conduct of a Christian Huron in the tortures that he had been made to suffer, a short time before, in the village. He was a Christian of long standing, who really

la Foy, & dans le cœur & dans la bouche. Il eſtoit plein d'affection enuers la ſaincte Vierge, dont il eſtoit vn feruent Congreganiſte. Cét Iroquois donc qui auoit aidé à le brûler, diſoit à Ondeſonk: Nous n'auons iamais veu perſonne qui ayme la priere comme cét homme. Il prioit Dieu continuellement ſur l'echafaut, & exhortoit auec amour ſes concaptifs de penſer ſouuent au Ciel, & à Dieu qui les y attendoit. Mes freres, crioit-il tout haut, parlant aux Hurons Chreſtiens: Souuenez-vous que les François s'aſſemblent auiourd'huy tous dans l'Egliſe [91] pour offrir le ſacrifice à Dieu. Ils prient Dieu pour nous, faiſons le meſme de noſtre coſté: que ſi nos ennemis ne permettent pas que nous faſſions noſtre priere à noſtre ordinaire, comme nous faiſions à l'Iſle d'Orleans à voix haute; au moins que chacun de nous prie en ſon particulier dans ſon cœur. Pour moy ie ne crains ny leurs tiſons, ny leurs haches toutes rouges de feu: ils ne m'empeſcheront iamais de parler à Dieu, pour le prier d'auoir pitié d'vn pauure garçon qui l'a tant & ſi ſouuent offenſé. En effet adiouſtoit l'Iroquois, cet homme auoit quelque choſe de plus qu'humain, nous l'auons tourmenté dans le deſſein de tirer de ſa bouche quelques cris; mais au contraire il ne ceſſoit de ſoupirer doucement, & tenoit touſiours les yeux fichez au Ciel, comme s'il euſt parlé à quelqu'vn, nous n'entendions pas diſtinctemẽt ce qu'il diſoit: Mais il reïteroit ſouuent ces paroles: mes freres ie m'en vay au Ciel où ie prieray celuy qui a tout faict pour voſtre ſalut. Enfin iuſqu'au dernier ſoupir que nous luy arrachaſmes par la violence des tourmens, [92] il ne parla que du Paradis.

Cét exemple & ces diſcours & pluſieurs autres

possessed the Faith both in his heart and on his lips; he was full of affection for the blessed Virgin, of whose Congregation he was a fervent member. That Iroquois, who had helped to burn him, said to Ondesonk: "We have never seen any one who loves the prayer like that man. He prayed to God continually on the scaffold, and lovingly exhorted his fellow-captives to think often of Heaven and of God, who awaited them there. 'My brothers,' he called out aloud, speaking to the Huron Christians, 'remember that all the French assemble to-day in the Church, [91] to offer the sacrifice to God. They pray to God for us; let us do the same on our side. If our enemies do not permit us to say our prayers aloud in our usual way, as we did on the Island of Orleans, let us all at least pray in secret in our hearts. For my part, I fear neither their firebrands nor their hatchets heated red-hot; they shall never prevent me from speaking to God, to beg him to have pity on a poor man who has so greatly and so frequently offended him.' In fact," added the Iroquois, "there was something more than human in that man. We tortured him, to force a cry out of his lips; but, on the contrary, he never ceased to sigh gently, and always kept his eyes fixed on Heaven, as if he were speaking to some one. We could not distinctly understand what he said; but he often repeated these words: 'My brothers, I am going to Heaven, where I will pray to him who has made all for your salvation.' In short, up to the last sigh that we drew from him by the violence of the tortures, [92] he spoke of nothing but Paradise."

Such an example, and such and many other similar discourses that the Iroquois have frequently seen and

ſemblables que les Iroquois ont veu & entendu ſouuent ſeroient capables d'amollir leurs cœurs, & de les diſpoſer à la Foy, s'ils n'eſtoient plus durs que les rochers: Nous eſperons neantmoins que la continuation des ſoins qu'on a de leur ſalut, aura ſon effet en temps & lieu: Et que la grace diſtillant ſur ces cœurs de pierre, y fera enfin l'impreſſion que nous ſouhaitons, puiſque comme dit le Poëte, *gutta cauat lapidem.*

heard, would be sufficient to soften their hearts and to incline them to the Faith, were they not harder than stones. We hope, nevertheless, that the continual efforts which are made for their salvation will have their effect in due time, and at the proper place; and that grace, falling drop by drop on those hearts of stone, will finally produce the impression that we desire; for, as the Poet says, *gutta cavat lapidem*.

CHAPITRE IX.

DE LA RESIDENCE DE SAINCT IOSEPH, EN L'ANCE DE SILLERY.

LA Foy & la Religion ayant pris leur naiſſance en la Croix, il eſt impoſſible de les bien preſcher, & de les bien eſtablir, que par la Croix. C'eſt ce qui ne nous a pas manqué, depuis plus de trente ans, que nous trauaillons [93] en cette extremité du monde, pour amener des peuples à IESVS-CHRIST, & luy dreſſer vne nouuelle Egliſe. L'eau a quelquesfois englouti par des naufrages quelques-vns de nos braues Neophytes; l'air a cauſé de temps en temps, par ſa corruption des epidimies, qui ont enleué vne partie de ces peuples. Les guerres ont exterminé quantité de bourgades, & conſommé des Nations toutes entieres. Les ennemis de la Foy ont tué & maſſacré, brûlé & mangé les peres & les enfans, ie veux dire, les Predicateurs de l'Euangile, & ceux qui l'auoient receuë.

Si bien que ce n'eſt pas ſans raiſon, qu'on a quelquesfois appellé ce pays-cy, le pays des Croix. Dieu nous en a enuoié cette année de precieuſes; qu'il en ſoit beny à iamais. Ie n'en toucheray qu'vne en paſſant, pour venir à la conſolation que nous ont donné quelques bons Neophytes. Le 13. de Iuin de cette année 1657. le feu s'eſtant jetté dans vn bucher, ſans qu'on ayt pû ſçauoir comment, on vit en peu de temps en la reſidence de ſaint Ioſeph, noſtre

CHAPTER IX.

OF THE RESIDENCE OF SAINT JOSEPH AT THE COVE OF SILLERY.

AS Faith and Religion have sprung from the Cross, it is impossible to preach them well and to establish them properly otherwise than by the Cross. It has not failed us for over thirty years in which we have been working [93] at this end of the world, to bring nations to JESUS CHRIST, and to erect a new Church to him. The waters have at times swallowed up some of our worthy Neophytes in shipwrecks; the tainted air has from time to time caused epidemics, which have carried off a portion of these peoples; wars have exterminated a number of villages, and wiped out entire Nations; the enemies of the Faith have killed and massacred, have burned and eaten the fathers and the children,—I mean, the Preachers of the Gospel, and those who had received it.

Such were these trials that, not without reason, this country has sometimes been called "the land of Crosses." God has sent us this year some precious ones; may he be forever praised for it. I will allude only to one in passing, in order to speak of the consolation given us by some good Neophytes. On the 13th of June of this year, 1657, fire burst out in a pile of wood, without our being able to find out how it originated; we saw in a short time, at the residence of saint Joseph, our house [94] and that of a good

maiſon [94] & celle d'vn bon ſauuage Chreſtien toutes en flammes, & pour comble de noſtré infortune, le feu les pouſſa ſi violemment, & ſi promptement vers l'Egliſe, dans laquelle vne bonne partie de ces peuples a pris naiſſance en IESVS-CHRIST, qu'il fut impoſſible de la ſauuer. Son Maiſtre Autel enrichi d'or, & de ce beau rouge de corail, qui frappoit ſi doucement les yeux de ces bons Neophytes, & qui leur donnoit des tendreſſes pour leur Aïamihimikiouap, c'eſt à dire pour leur maiſon de prieres, fut preſque en vn moment reduit en cendres.

Cette Egliſe eſtoit dediée à Dieu ſous le nom de S. Michel, ſuiuant le deſir de celuy qui auoit donné vne bonne partie des deniers pour la baſtir. C'eſtoit la premiere de tout le pays erigée pour les nouueaux Chreſtiens. On la pouuoit appeller la Matrice de tout le Chriſtianiſme de ce nouueau monde, pour ce que les Montagnais & les Algonquins s'eſtans conuertis en ce lieu, donnerent enuie à toutes les autres Nations, qui depuis ont receu IESVS-CHRIST, d'écouter ſa parole, à l'exemple [95] de leurs Compatriotes. C'eſtoit l'azyle & le refuge des François voiſins qui deplorent cét incendie autant que nos bons Neophytes. Et les vns & les autres nous preſſent de releuer ces ruines: mais nous n'auons pas les bras aſſez forts ſans vn ſecours plus grand que celuy qu'ils nous pourroient donner pour reſtablir de nous meſmes vne perte ſi notable.

Le braue Neophyte, de qui la maiſon & tout le petit bagage fut deuoré par ces flammes, eſtant interrogé ſi ce deſaſtre ne l'auoit pas beaucoup touché, reſpondit ſainctement: Si la Foy ne m'auoit appris que celuy qui a tout fait, eſt le Maiſtre de ſes

Christian savage all in flames; and, to crown our misfortune, the fire drove them so violently and so rapidly toward the Church, in which a good portion of these people have been born to JESUS CHRIST, that it was impossible to save it. The High Altar, enriched with gold and that beautiful coral red which so agreeably attracted the gaze of those good Neophytes, and inspired them with tender affection for their Aiamihimikiouap,—that is, their house of prayer,—was reduced to ashes in an instant.

That Church was dedicated to God under the name of St. Michael, in accordance with the desire of him who had contributed a good portion of the money wherewith to build it. It was the first that had been erected in the whole country for the new Christians. It might have been called the Mother of the entire Christianity of this new world, because the Montagnais and the Algonquins had become converted on this spot, and had inspired, in all the other Nations who have since received JESUS CHRIST, the desire of hearing his word after the example [95] of their Countrymen. It was the asylum and refuge of the French of the neighborhood, who deplore the fire as much as our good Neophytes. One and all urge us to raise those ruins; but our arms are not strong enough, without greater help than they can give us, to retrieve so serious a loss by ourselves.

The worthy Neophyte, whose house and the whole of whose petty effects were destroyed by the flames, was asked whether that disaster had touched him deeply; he piously replied: "Had not Faith taught me that he who has made all is the Master of his works and wisely disposes of them as he pleases, that blow would have caused me sorrow. But why

ouurages, & qu'il en difpofe fagement comme il luy plaift, ce coup m'auroit attrifté: mais pourquoy le quereller & fe facher d'vne chofe qui luy appartient, puis qu'en nous donnant la Foy, il ne nous promet pas les biens de la terre, mais ceux du ciel, que le feu ne fçauroit confommer?

Vne bonne femme appellée Liduuine, ayant efté inftruite dans cette mefme Eglife, fit paroiftre dãs vne fafcheufe [96] rencontre vne confiance en Dieu tres-remarquable: car rencontrant en fon pays auec quelques-vns de fes compatriotes vne trouppe d'Iroquois qui fortoient d'vne embufcade pour venir fondre fur eux, Liduuine épouuantée fe iettant dans l'efpais de ces grãdes forefts, y entraifna apres foy quatre de fes enfans, & s'y voyant abandonnée de tout fecours humain, elle s'adreffa à Dieu les genoux en terre & les larmes aux yeux. Mon IESVS, dit-elle, nous fommes morts fi vous n'auez pitié de nous. Ie fuis malade, & à peine puis-je mettre vn pied deuant l'autre, & ces enfans ne fçauroient marcher: Où irons nous? Que ferons nous fans viures & fans force? C'eft de vous feul que nous attendõs du fecours? Vous eftes infiniment bon & tout puiffant: Vous aimez les enfans qui font innocens, & ceux qui vous veulent feruir de bon cœur: Ne laiffez-pas mourir ces petites creatures: N'abandonnez point la mere, qui vous demande pardon de fes pechez, & qui vous promet de fe confeffer à la premiere habitation des François qu'elle rencontrera, fi elle [97] y peut arriuer deuant que de mourir. En deffus elle auance dans ces grands bois, fans autre prouifion que de l'efperance en Dieu, fe nourriffant l'efpace de dix iours qu'elle marcha, de cette penfée, qu'elle auoit

blame him, and be angry about a matter which belongs to him, since, in giving us the Faith, he promises us not the good things of the earth, but the blessings of heaven, which fire can never consume?"

A good woman named Liduvine, who had been instructed in that same Church, manifested, in a perilous [96] emergency, a most remarkable confidence in God. While in her own country with some of her compatriots, they were surprised by a band of Iroquois, who rushed from an ambush to fall upon them. Liduvine in her fright threw herself into the thickest of the great forest, dragging her four children after her. Finding herself abandoned by all human aid, she knelt on the earth, and with tears in her eyes addressed this prayer to God: "My JESUS," she said, "we shall die if you have not pity on us. I am ill; I can hardly put one foot before the other, and these children cannot walk. Where shall we go? What shall we do without food and without strength? From you alone do we expect help. You are infinitely good, and all-powerful. You love innocent children, and those who wish to serve you sincerely. Allow not these poor little creatures to die. Abandon not the mother, who begs you to pardon her sins, and who promises to go to confession at the first French settlement that she shall meet, if she [97] can reach it before she dies." Thereupon, she continued her wanderings through those great woods, with no other provision than hope in God, nourishing herself, through the ten days of her march, with this thought, which she ever had in her heart, and which sometimes was uttered by her lips: "JESUS, you are good; you can

toufiours au cœur, & quelques fois en la bouche: IESVS vous eftes bon, vous me pouuez donner la vie, vous feul donnez de la force à mes enfans pour les faire marcher, vous feul les empefchez de pleurer & de mourir de faim. Enfin laffée de trauail & de fatigue, elle arriua heureufement aux trois Riuieres: Et ce qui accreut fa ioie, fut qu'elle y rencontra fon mary qu'elle croyoit mort au combat. Il ne faifoit que d'arriuer par vn autre chemin. Et pour comble de benediction cet homme qui paffoit pour vn grand Iongleur, & vn maiftre Sorcier, quitta fon infidelité, pour embraffer par le Baptefme la Foy de IESVS-CHRIST: la femme s'acquitta de fa promeffe par vne bonne confeffion qu'elle fit, & par les remercimens & actions de graces qu'elle rendit à Dieu fon vnique bien-faicteur.

Vne de nos anciennes Chreftiennes [98] fit paroiftre vn courage d'Amazone dans le combat qui fut liuré à fa chafteté par vn François, dont elle fortit victorieufe. Et voici comme elle raconta le faict au Pere qui a la direction de fon ame. Tirant de fon fein vn Crucifix qu'elle portoit pendu au col: voyez-vous ce Crucifix (luy dît-elle) il a fauué autresfois mon corps du feu des Iroquois, & cette nuict il a fauué mon ame des flammes de l'enfer. Ie fus pourfuiuie, il y a vn an par les Iroquois qui me vouloient rauir l'honneur & la vie, pour me fauuer plus promptement & pour euiter leur rage, ie iettai mõ bagage & la plufpart de mes habits, & m'enfuis prefque toute nuë dans les bois. Ie pris mon Crucifix en main, n'ayant plus d'autre recours qu'à celuy qu'il me reprefentoit, & ie luy dis du fond de mon cœur: Mon Dieu & mon Sauueur, ie ne crains pas de mourir, vous le fçauez;

give me life. You alone give strength to my children, to enable them to walk; you alone can prevent them from weeping, and from dying of hunger." Finally, wearied with toil and fatigue, she was fortunate enough to reach three Rivers. Her joy was increased at meeting there her husband, who, she thought, had been killed in the fight. He had only just arrived by another road. To crown the blessings granted to her, that man, who was considered a great Juggler and a master Sorcerer, abandoned his infidelity to embrace the Faith of JESUS CHRIST through Baptism. The wife fulfilled her promise by making a good confession and by expressing her thanks and her gratitude to God, her sole benefactor.

One of our old Christians [98] displayed the courage of an Amazon in an attack made by a Frenchman upon her chastity, from which she came forth victorious. Note how she related the matter to the Father who directs her conscience. Drawing from her bosom a Crucifix that she wore hung on her neck, "Do you see this Crucifix?" (she said to him;) "on a former occasion it saved my body from the fire of the Iroquois; and last night it saved my soul from the flames of hell. I was pursued, a year ago, by the Iroquois, who wished to rob me of my honor and of my life. To save myself more easily and to escape from their fury, I threw away my baggage and most of my clothes, and fled almost naked into the woods. I took my Crucifix in my hand,—for there was no one to whom I could have recourse except him whom it represented to me,—and I said to him in the depths of my heart: 'My God and my Savior, I dread not death, as you know;

mais ie crains de tomber entre les mains de ces vilains qui font vn ioüet de la pudicité des pauures captiues: cachez-moy dans vos playes & dans voſtre coſté. Ie les baiſois amoureuſement l'vne apres l'autre. [99] Apres cette priere ie ſentis tant de force dans mon corps, que fuiant d'vn pas leger, ie me vis en peu de temps hors du danger de l'ennemi. Mon Pere, diſoit-elle, ie ne t'auois pas encore dit cette merueille, en voici encore vne autre que tu ne ſçais pas, & que i'ay bien de la peine à te dire: car elle eſt bien eſtrange. Cette nuict ce meſme Crucifix a ſauué mon ame, qu'vn François s'eſt efforcé de perdre, en me voulant rauir l'honneur par ſon impudicité. Il m'a priſe par la main & me tirant à part il m'a fait entrer dans vne maiſon: il m'a iettée par ſurpriſe & par force ſur vn lict, auſſi-toſt ie me ſuis miſe à crier, & l'ayant repouſſé, i'ay tiré mon Crucifix de mon ſein, ie luy ay dit dans la chaleur de ma colere: Miſerable, que veux-tu faire? Veux-tu encor crucifier derechef celuy qui a donné ſon ſang & ſa vie pour toy & pour moy? Si tu ne crains point de faire tort à mon honneur, crains d'offenſer celuy qui te peut damner. Quoy, voudrois-tu me perdre en te perdant par vn peché que Dieu a en horreur? A ces mots il laſcha priſe, & [100] moy me voyant deliurée d'vn ſi grand danger, ie me retiray tout eſtonnée dans ma cabane, reſoluë de demander Iuſtice au Capitaine des François. Ceci arriua le ſoir, & le lendemain matin cette genereuſe Chreſtienne vint trouuer le Pere à l'Egliſe vn preſent à la main, pour l'offrir à Dieu en action de grace de l'auoir retirée du precipice où elle alloit tomber; Et pour le prier de la fortifier dans de ſemblables rencontres: elle ſe

but I fear to fall into the hands of those wretches, who make sport of the modesty of their unfortunate captives. Hide me in your wounds and in your side.' I kissed them lovingly, one after the other. [99] After that prayer, I felt such bodily strength that I could run very swiftly, and soon found myself out of danger from the enemy. My Father," she said, "I had not yet told thee that marvel; here is another of which thou knowest not, and which embarrasses me greatly to tell thee, for it is very strange. Last night, this same Crucifix saved my soul, which a Frenchman endeavored to ruin by seeking to ravish my honor through his own unchastity. He took me by the hand, and, drawing me to one side, he made me enter a house; then, suddenly and violently, threw me upon a bed. I at once began to cry out; repulsing him, I drew out my Crucifix from my bosom and said to him in the heat of my anger: 'Wretch! what dost thou seek to do? Dost thou wish to crucify once more him who has given his blood and his life for thee and for me? If thou dost not fear to injure my honor, fear to offend him who may damn thee. What! wouldst thou seek to ruin me while ruining thyself by a sin which is hateful to God?' At those words, he loosened his hold, and, [100] when I found myself delivered from so great a danger, I withdrew, quite bewildered, into my cabin, and resolved to ask Justice of the Captain of the French." This happened in the evening; on the following morning that brave Christian woman went to the Father at the Church with a present in her hand, to offer it to God in thanksgiving for having saved her from the abyss into which she was about to fall, and to beg

ietta en ſuitte aux pieds du Pere pour luy faire ſa confeſſion.

Cette meſme Amazone fit encore vne action auſſi ſaincte que genereuſe. Ayant eſté ſenſiblemẽt offenſée par vne ſienne parente, & ſentant que ſon cœur ſe portoit à la vengeance, elle luy dît, c'eſt de toy, qui és meſchant que ie me vengerai. Et là deſſus elle va trouuer celle qui luy auoit fait inſulte, luy demande pardon, & la prie fortement d'oublier le paſſé, & de viure auec elle comme ſi elles eſtoient ſœurs.

Vne pauure malade couchée ſur le fumier à demie pourrie d'vlceres depuis deux mois, ne pouuoit aſſez teſmoigner [101] de recognoiſſance de l'aſſiſtance que luy rendoit vn de nos Peres par ſon ſoin & par ſes viſites. Ha! mon Pere, diſoit-elle, que tu me fais de bien, de me venir voir! ie ſuis réjouïe quand ie te voy, tu me fais prier Dieu ne le pouuant faire toute ſeule, tu m'encourages à porter mon mal patiemment, & à en faire mon profit: Enfin tu m'ouures la porte du Ciel par tes viſites, & par tes inſtructions. Quand ie t'ay veu durant le iour, il me ſemble à la fin de la iournée que i'ay profité de mes douleurs.

Vne trouppe de Sauuages penſa perir de faim dans les bois l'Hyuer dernier, les Sorciers & les deuins ont recours à leurs demons pour eſtre aſſiſtés dans leur beſoin; ils entrent dans leur tabernacle, ils ionglent, ils ioüent de leurs tambours: enfin ils n'épargnent rien de leur meſtier; mais en vain. Dans cette trouppe de Sauuages il ſe trouua vn bon Chreſtien appellé Iean Baptiſte, qui fut ſollicité de renoncer à la priere, & de faire comme les autres

him to strengthen her on similar occasions. She then knelt down at the Father's feet to make her confession to him.

This same Amazon also performed another action as godly as it was generous. She was grievously offended by one of her relatives, and, feeling her heart inclined to vengeance, she said to it: "It is upon thee, who art wicked, that I will revenge myself." Thereupon, she went to the person who had offered the insult, asked pardon of her, and earnestly begged her to forget the past, and to live with her as if they were sisters.

A poor sick woman, half rotten with ulcers, who had lain upon dung for two months, could not sufficiently express [101] her gratitude for the assistance tendered her by one of our Fathers through his care and his visits to her. "Ah, my Father," she said, "how good thou art to come and see me! I rejoice when I see thee. Thou makest me pray to God when I cannot do so by myself; thou encouragest me to bear my sickness patiently, and to turn it to my advantage; finally, thou openest the door of Heaven to me by thy visits and instructions. When I have seen thee during the day, it seems to me that, at the end of the day, my pains have benefited me."

A band of Savages nearly died of hunger in the woods last Winter. The Sorcerers and magicians had recourse to their demons, to obtain assistance in their necessities; they entered their tabernacle, they juggled, they beat their drums,—in a word, they spared no trick of their trade; but in vain. In that band of Savages, there was a good Christian, named Jean Baptiste, who was urged to renounce the prayer and to do like the others, in order to be delivered

pour ſe deliurer de la faim. Ie n'ay garde de le faire, dit-il; Dieu eſt le ſeul Maiſtre de ma [102] vie, qui en diſpoſera ſelon ſon bon plaiſir, i'auray recours à luy, & i'eſpere qu'il ne m'abandonnera pas: quand i'en deurois mourir, ie ne changeray pas de reſolution: car apres tout ſi ie le ſers bien, il me donnera vne vie heureuſe, apres celle-cy: Et vous qui le mépriſez, ſerez miſerables en l'vne & en l'autre.

Sa parolle s'eſt trouuée veritable; car vne partie de ceux qui ont eu recours au Demon, ont eſté tres-miſerables, & celui-cy s'eſtant ſeparé des Infidelles, n'a point experimenté les effets de la faim, ny de la maladie; & vit dans l'eſperance d'vn bon-heur eternel.

Vn Capitaine des plus fameux entre les Algonquins fit vn feſtin à ſes ſecondes nopces, où il inuita quelques François aſſez conſiderables, & les principaux de ſa nation; auſquels il tint ce diſcours: Mes freres ie commence à vieillir, il y a tantoſt vingt-ans que ie ſuis Chreſtien, & que i'en fais profeſſion. Ie ſuis reſolu de mourir dans la Foy que i'ay embraſſée, & dans la doctrine que les Peres m'ont enſeignée: ie me ſuis marié pour la ſeconde fois: mais [103] ſelon la couſtume de l'Egliſe, pour m'attacher plus fortement à l'obligation qu'ont les Chreſtiens de ne quitter iamais leurs femmes: & pour rompre les mauuaiſes couſtumes qui regnent de tout temps parmi noſtre ieuneſſe. Si ie viens à manquer en ce point, ou à faire quelque choſe contraire au Chriſtianiſme, ie vous prie de me reprendre; & de ne me point eſpargner. Vous me ferez plaiſir de me redreſſer: & de me remettre dans le bon chemin. Ce Capitaine dit bien, mais il fait encore mieux. Ie

from hunger. "I have no wish to do so," he said. "God is the sole Master of my [102] life; he will dispose of it according to his good pleasure. I will have recourse to him, and I hope that he will not abandon me. Even if I must die for it, I will not alter my resolution; for, after all, if I serve him well, he will give me a happy life after this one, while you, who set him at naught, shall be miserable both in this life and in the other."

His words proved true; for a portion of those who had recourse to the Demon were in very great distress, while he who kept apart from the Infidels experienced the effects neither of hunger nor of sickness, and still lives in the hope of eternal happiness.

One of the most famous Captains among the Algonquins gave a feast on the occasion of his second marriage, to which he invited some Frenchmen of note and the chief men of his nation. He addressed to them the following discourse: "My brothers, I am beginning to grow old. For nearly twenty years I have been, and have professed to be, a Christian. I am resolved to die in the Faith that I have embraced, and in the doctrine that the Fathers have taught me. I am marrying for the second time, but [103] in accordance with the usage of the Church, in order to bind myself more strongly to the obligation imposed upon Christians never to abandon their wives, and to break the evil habits that prevail at all times among our young people. If ever I fail on that score, or if I do anything contrary to Christianity, I beg you to reprove me, and not to spare me. You will do me a favor by correcting me and leading me back to the right path." This Captain's words are

ne ſçay s'il aura beaucoup d'imitateurs en ce point, puis que la loy de l'indiſſolubilité du mariage à autresfois ſemblé bien dure, meſme a quelques Diſciples de Iesvs-Christ, qui diſoient à leur Maiſtre, *Si ita eſt cauſa hominis cum vxore, non expedit nubere.*

good, but his deeds are still better. I know not whether he will have many imitators in that respect, since the law of the indissolubility of marriage formerly seemed a very hard one, even to some of the Disciples of JESUS CHRIST, who said to their Master: *Si ita est causa hominis cum uxore, non expedit nubere.*

[104] CHAPITRE X.

DES SAUUAGES HURONS DEUANT LEUR ENLEUEMENT DE L'ISLE D'ORLEANS.

NOS Sauuages, écrit vn Pere qui en auoit ſoin, ſont en fort bon train. Ils font paroiſtre, ce me ſemble, beaucoup plus de foy, & de pieté qu'à l'ordinaire, ſur tout ceux qui ſont de la Congregation, dont le nombre eſt de quatre-vingt, *probati omnes teſtimonio fidei & pietatis*. Ils ont paſſé l'Aduent dans vne ferueur toute particuliere, chacun ayant pris à tâche de s'auancer plus ſolidement en la vertu. Pluſieurs croyant qu'vne Meſſe eſtoit trop courte pour ſatisfaire à leur deuotion, en ont entendu deux tous les iours. D'autres ſont venus ſalüer le ſainct Sacrement le matin auant le temps des P[r]ieres; d'autres ſont venus à Midy reglément, ſans que le froid, ou le mauuais temps peuſt empeſcher leur ferueur.

[105] Depuis trois ſepmaines certaines groſſes fieures ayans attaqué pluſieurs de nos Sauuages, dont quelques-vns ont eſté fort abbatus, les principaux de la Congregation ont eu ſoin de viſiter les malades, & de les conſoler; ce qui a eſté mieux receu d'eux que mes viſites. Nos Congreganiſtes ont fait paroiſtre en leurs maladies la pieté qu'ils recommandoient aux autres.

Nous en auons perdu vn, nommé André, qui eſtoit meur pour le Paradis. Il s'eſtoit diſpoſé dés le

[104] CHAPTER X.

OF THE HURON SAVAGES BEFORE THEIR REMOVAL FROM THE ISLAND OF ORLEANS.

"OUR Savages," writes a Father who had charge of them, "are doing well. It seems to me that they manifest much more faith and piety than usual, especially those who belong to the Congregation, who number eighty, *probati omnes testimonio fidei et pietatis.* They observed the time of Advent with especial fervor; each one endeavored to make more solid progress in virtue. Many, who considered one Mass too short to satisfy their devotion, heard two every day; some came to pay homage to the blessed Sacrament in the morning, before the hour of Prayer; others came at Noon, regularly; and neither cold nor bad weather could hinder their fervor.

[105] "For three weeks, certain violent fevers attacked many of our Savages, some of whom were entirely prostrated by it. The leading members of the Congregation took care to visit and console the sick, and this was more agreeable to them than my own visits. Our members of the Congregation manifested, in their own sickness, the same piety that they recommended to the others.

"We have lost one of them, named André, who was ripe for Paradise. He had prepared himself, from the beginning of Advent, with a fervor that caused him to be admired by all our Congregation. He suffered very much from a gunshot wound,

commencement de l'Aduent, par vne ferueur qui le faiſoit admirer de tous nos Congreganiſtes. Il eſtoit fort incommodé d'vn coup de fuſil qu'il auoit receu dans la cuiſſe depuis huit ou neuf mois; ce qui le faiſoit marcher auec bien de la peine. Il me dit, au commencement de l'Aduent, qu'il euſt bien deſiré venir trois fois prier Dieu chaque iour deuant le ſainct Sacrement: mais que la choſe luy eſtant trop difficile, il preuiendroit le ſon de noſtre Cloche le matin & le ſoir, & ne ſortiroit point de la Chapelle que toutes les Prieres ne fuſſent acheuées. [106] Il venoit le matin d'ordinaire trois quarts d'heure auant tous les autres. Il auoit vn zele, que ie n'ay iamais veu en aucun Sauuage, pour me faire connoiſtre les fautes des Congreganiſtes, ſans eſpargner ſes parens: ce qui m'aidoit beaucoup pour y apporter remede.

Nos Congreganiſtes ayans tous ieûné les quatre Temps, & la veille de Noël, ce bon homme le fit auec tant d'auſterité, qu'eſtant venu dés le ſoir de la veille de Noël, à deſſein de paſſer la nuict en la Chapelle, pour attendre le temps de la Meſſe, il refuſa vn morceau de pain que ie luy voulus donner pour ſa collation.

Ie l'auois aduerty qu'il feroit ſa petite promeſſe à noſtre-Dame, le iour de la feſte. Il voulut ſe donnant ſoy-meſme, y ioindre vn preſent de pourcelaine, pour teſmoigner que tout ce qu'il auoit, eſtoit au ſeruice de la ſaincte Vierge.

Le ſoir de ce meſme iour eſtant fort attaqué de la maladie dont il mourut, il me demanda congé de faire feſtin à vne centaine de Chreſtiens, auſquels il parla ſi auantageuſement de l'eſtime qu'il [107] faiſoit de la Foy, qu'il en toucha pluſieurs, & quelques-vns

which he had received in the thigh eight or nine months before, and could walk only with difficulty. He told me, at the beginning of Advent, that he would have liked very much to come and pray to God three times a day before the blessed Sacrament; but, as this was too difficult for him to accomplish, he said he would anticipate the ringing of our Bell in the morning and at night, and would not go out of the Chapel until all the Prayers were finished. [106] He usually came in the morning, three-quarters of an hour before all the others. He manifested a zeal which I have never observed in any Savage, in informing me of faults in the members of the Congregation, without sparing his own relatives; this greatly assisted me in applying a remedy.

"All our Congregation fasted on the Ember-days and on Christmas eve. This good man did so with such austerity that, when he came on the evening before Christmas to pass the night in the Chapel and await the time for Mass, he refused a piece of bread which I wished to give him for his collation.

"I notified him that he was to fulfill his promise to our Lady on the day of the feast. While offering himself, he wished to add a present of porcelain beads, to show that all that belonged to him was at the service of the blessed Virgin.

"In the evening of the same day, he had a violent attack of the disease of which he died. He asked me for permission to give a feast to about a hundred Christians, to whom he spoke so highly of the esteem that he [107] had for the Faith that he touched the hearts of many of them, and some came to confession after they had left the feast. He died on the last day of the year. He was nearly always praying

ſe vinrent confeſſer au ſortir de là. Il mourut le dernier iour de l'an. Il prioit preſque toûjours Dieu, & le iour de ſa mort, il auoit dit quatre dixaines de ſon Chapelet. Vn quart d'heure auant qu'il paſſaſt, nous eſtions enuiron vingt en prieres aux pieds de ſon lict. Il repetoit tout ce que nous diſions, ſe l'appliquant lors: que nous diſions IESVS ayez pitié de cét homme mourant; IESVS, diſoit-il, ayez pitié de moy, ie vais mourir, & ie meurs auec ioye, parce que ie ſuis Chreſtien. Il nous tiroit les larmes de deuotion.

L'honneur qu'il a receu de tout le Bourg & ſur tout la Congregation, a eſté grand. Auſſi-toſt qu'il eut rendu l'ame, huit Chreſtiens furent prier Dieu à genoux, proche de ſon corps, vne bande ſuccedant à l'autre. Le lendemain les principaux de la Congregation porterent en don à ſa Cabane, vne peau d'orignac, richement peinte, pour honnorer ſon corps: & dequoy faire vn feſtin à tous les inuitez. Nos Muſiciennes y entonnerent auec beaucoup de deuotion [108] les airs qui ſont pour les trepaſſez, dans le ton de l'Hymne, *Pie Ieſu Domine*. En ſuitte on dit vne dixaine du Chapelet à deux chœurs. Tous les Congreganiſtes s'eſtant rendus dans la Chapelle au ſon de la Cloche, ils en ſortirent deux à deux ſuiuis des principaux Officiers, qui ſe rendirent tous en bel ordre à la porte du Bourg, où le corps nous eſtant liuré, les Congreganiſtes ſeuls reprirent le chemin de la Chapelle, où l'ayant introduit, nous diſmes deux dixaines du Chapelet, & quantité d'autres Prieres. Apres quoy nous portaſmes le corps au lieu où il deuoit eſtre enterré. Le tout auec vne rare modeſtie, & vne deuotion qui partoit du cœur, & donnoit iuſques au cœur.

to God, and, on the day of his death, he said four decades of his Rosary. A quarter of an hour before he passed away, about twenty of us were praying at the foot of his bed. He repeated all that we said, applying it to himself. When we said, 'JESUS, have pity on this dying man,' he would say, 'JESUS, have pity on me. I am about to die, and I die joyfully, because I am a Christian.' He brought tears of devotion to our eyes.

"Great was the honor done to him by the whole Village, and especially by the Congregation. As soon as he had breathed his last, eight Christians prayed to God on their knees near his body, one party succeeding another. On the following day, the leading members of the Congregation brought as a gift to his Cabin a moose-skin, beautifully painted, to honor his body, and the materials wherewith to give a feast to all who were invited. Our female Singers sang with much devotion [108] the songs for the dead, to the air of the Hymn, *Pie Jesu Domine*. Then, a decade of the Rosary was recited by two choirs, responding one to the other. All the Congregation went, at the first stroke of the Bell, to the Chapel, whence they issued two by two, followed by the principal Officers. All proceeded in fine order to the gate of the Village, where the body was delivered to us; the members of the Congregation alone went back to the Chapel; and, when the body had been placed there, we said two decades of the Rosary and a number of other Prayers. After that, we carried the corpse to the spot where it was to be buried. The whole was done with rare modesty, and with a devotion that came from and went to the heart.

Nos Chreſtiens ont fait diuers petits preſens de pourcelaine, huile & bled-d'inde au petit Iesvs, que nous auions mis dans la Creiche à Noël; ce qui a eſté appliqué pour les pauures. Dieu beniſſe ces petits commencemens. Ce ſont iuſques icy les termes de la Lettre du Pere, qui alors auoit le ſoin de cette Miſſion.

[109] Vn ieune-homme d'enuiron trente ans, remarquable pour ſes exploits de guerre, auoit eu depuis ſon enfance touſiours la Foy dans le cœur. Mais les débauches de la ieuneſſe l'auoient ietté dans le deſordre, d'autant plus malheureuſement qu'il auoit vn attrait de beauté ſi puiſſant ſur l'eſprit des femmes, meſme les plus chaſtes, qu'il ſembloit auoir quelque charme pour enleuer les cœurs. Comme ſouuent il retomboit dans le peché, vn de nos Peres indigné contre ſes recheutes, le menaça fortement des punitions de Dieu, qui ne tarderoient pas à paroiſtre ſur luy. Peu de iours apres; dans l'horreur d'vne nuict obſcure vn ſpectre eſpouuantable luy apparut, comme voulant l'eſtouffer, & le ſaiſiſſant à la gorge. Il ſonge à Dieu en cette rencontre, & à l'excez de ſon peché. Et pour s'en vanger ſur luy meſme, il prend vn tiſon enflammé, qu'il applique ſur ſa chair nuë, ſe diſant à ſoy-meſme: Eprouue mal-heureux pecheur, ſi tu pourras ſouffrir le feu d'enfer. Cette main qui l'auoit ſaiſi à la gorge pour l'étouffer, quitte priſe, & il ſe [110] voit en liberté. Il paſſe le reſte de la nuict dans des promeſſes à Dieu, qu'il va changer de vie, & il attend auec impatience le point du iour, pour aller à confeſſe. Ce ne fut pas ſans larmes ny ſans ſentimens de douleur, qui firent bien connoiſtre que ce coup là eſtoit du Ciel. Il demeura plus de

"Our Christians gave various little presents of porcelain beads, oil, and indian corn to the infant JESUS, which we placed in the Cradle on Christmas; they were applied to the relief of the poor. May God bless these slight beginnings." So far, we have given the words of the Letter from the Father who then had charge of that Mission.

[109] A young man, about thirty years of age, who was noted for his warlike exploits, had always from his childhood possessed the Faith in his heart. But the profligacy of youth had caused him to fall into evil ways, all the more unfortunately because he possessed the attraction of beauty, which had so powerful an effect upon the minds of women, even of the most chaste among them, that he seemed to have some charm to win their hearts. As he frequently fell back into sin, one of our Fathers, indignant at his relapses, threatened him vigorously with the punishment of God, which would not fail to make itself soon felt on him. A few days afterward, in the horror of a dark night, a frightful specter appeared to him and seized him by the throat, as if to choke him. In this encounter, his thoughts turn to God and to the enormity of his sin. To be avenged for it upon himself, he takes a burning firebrand and applies it to his naked flesh, saying to himself: "Try, wretched sinner, whether thou canst endure the fire of hell." The hand that had seized him by the throat to choke him loosens its hold, and he [110] finds himself free. He spends the remainder of the night in making promises to God that he will change his mode of life, and he impatiently awaits daybreak, that he may go to confession. This was not done without tears and deep contrition, which

deux heures en oraiſon, où ſon cœur parloit plus que ſa langue. Vne maladie le ſaiſit, qui dura pluſieurs mois, auec des douleurs extraordinaires. C'eſtoit vne conſolation bien ſenſible que d'oüir les colloques qu'il faiſoit à Dieu; iamais on ne l'éntendit pouſſer aucune plainte, ſinon d'amour, non pas meſme vn mouuement d'impatience. Son cœur eſtoit à Dieu, & il ne reſpiroit que luy: Quand quelqu'vn de nos Peres l'alloit viſiter, il reprenoit des forces, pour luy teſmoigner qu'il s'eſtimoit heureux de ſe voir en vn eſtat, où il ne pût ſonger qu'à Dieu: & en l'embraſſant auec amour, les larmes aux yeux, il luy diſoit: Helas, mes pechez me ſeront-ils pardonnez? Mais tout de bon, Mon Pere, croyez-vous que i'aille au Ciel, non[o]bſtant les pechez que [111] i'ay commis contre mon Dieu, qui doit eſtre mon iuge? Comme on l'en aſſeuroit, ſes larmes couloient en plus grande abondance, lors qu'il diſoit: Helas! mon Dieu, que vous eſtes bon, & que vous ſeul meritez d'eſtre aimé! Mon cœur vous veut aimer, & plus i'ay peché, plus ie vous veux aimer, & veux mourir, en vous aimant. Tandis qu'il eut la parole libre, il employoit vne bonne partie du iour & de la nuict en Prieres. Souuent il prenoit ſon Crucifix en main, & il luy parloit auec tant d'amour & de larmes, que ceux qui le voyoient, en eſtoient touchés au vif. Il ne pouuoit ſouffrir qu'on luy parlaſt des choſes de la terre. I'ay, diſoit-il, trop veſcu pour la terre, il eſt temps, que ie viue, & que ie meure pour le Ciel. Sa mere le pria vn iour de demander pour elle, enuiron vn arpent de terre, où elle pût ſemer du bled, pour l'entretien de ſa famille; car nos Peres font faire de grands abbatis de bois, & la terre eſtant diſpoſée pour le trauail de

showed very well that it was a visitation of Heaven. He remained more than two hours in prayer, wherein his heart spoke more than his tongue. He was attacked by an illness which lasted several months, and was accompanied by extreme pain. It was a very great consolation to listen to the conversations that he held with God. He was never heard to utter a sigh except of love; and not a movement of impatience escaped him. His heart belonged to God, and sighed for him alone. When one of our Fathers went to visit him, he collected his strength, to show him that he considered himself happy at finding himself in a condition wherein he could think of God alone; and, embracing the Father affectionately, with tears in his eyes, he said to him: "Alas, shall my sins be forgiven me? But, My Father, do you truly think that I shall go to Heaven, notwithstanding the sins that [111] I have committed against my God, who is to be my judge?" When we assured him of it, his tears flowed in great abundance, and he said: "Ah! my God, how good you are, and how you alone deserve to be loved! My heart wishes to love you, and, the more I have sinned, the more do I wish to love you, and to die loving you." So long as he could speak, he spent a good part of the day and of the night in Prayer. He frequently took his Crucifix into his hands, and spoke to it so lovingly and so tearfully that those who saw him were deeply touched. He could not bear to be spoken to about earthly things. "I have lived too long for the earth," he said; "it is time that I should live and die for Heaven." His mother begged him one day to ask on her behalf for about an arpent of land, in which she might sow corn for the support of her

la culture, ils en font le partage, entre ceux qui eſtant bons Chreſtiens, n'ont pas [112] aſſez de forces, afin de ſe pouruoir eux-meſmes. Ce ieune homme, quoy qu'abatu de maladie, ſe mit preſque en colere contre ſa Mere. Suis-ie en eſtat, luy reſpond-il, de ſonger à vos champs? Pourquoy me parlez-vous de ce que dans peu de temps il vous faudra quitter? Que ne me parlez-vous du Ciel, puiſque c'eſt là où doiuent tendre nos deſirs? Puis s'adreſſant au Pere; Si elle n'eſt, dit-il, meilleure Chreſtienne qu'elle n'a eſté iuſqu'à maintenant, il n'eſt pas iuſte qu'elle ſoit preferée à ceux qui meritent plus qu'elle: fay ce qui ſera pour ſon bien.

Cela dit, il r'entra incontinent en ſoy-meſme: & iugeant qu'il auoit parlé d'vn ton trop aigre, il demanda pardon à ſon Confeſſeur.

Cependant la mort fait ſes approches. Il eſt ſaiſi de conuulſions ſi furieuſes, & iette des cris ſi horribles, que tout le monde en eſt effrayé. Il ſemble qu'il combatte quelque Demon qui luy ayt apparu. Marie ſecourez-moy. IESVS ſauuez-moy. Mon Dieu, ayez pitié de moy, s'écrie t'il comme tout hors de [113] ſoy-meſme. Ces terreurs continuerent auſſi bien que ſa priere iuſques au dernier ſouſpir. Le Pere qui l'aſſiſtoit ne luy manqua pas au beſoin, adorant en meſme temps les effets de la Iuſtice & de la Miſericorde de Dieu ſur ce ieune homme qui portoit iuſques à la mort la peine de ſes pechez, pour ne la pas porter dans l'eternité. Il ſe nommoit Iacques Atohonchioanne.

Vne ieune fille qui auoit eſté pres de deux ans dans le Seminaire des Vrſulines, s'oublia aſſez-toſt apres en eſtre ſortie des promeſſes qu'elle auoit fait ſouuent à

family; for our Fathers cause great clearings to be made in the woods; and, where the soil is fit for cultivation, they divide it up among those who are good Christians, and who have not [112] sufficient strength to provide for themselves. The young man, although exhausted by sickness, almost became angry with his Mother. "Am I in a condition," he said to her, "to think of your fields? Why do you speak to me of that which in a short time you will have to leave? Why do you not speak to me of Heaven, since all our desires should tend thither?" Then, addressing the Father, he said: "If she be not a better Christian than she has hitherto been, it is not right that she should have preference over those who are more deserving than she is; do whatever may be for her good."

Having said this, he at once became himself again; and, thinking that he had spoken in too harsh a tone, he asked pardon of his Confessor.

Meanwhile, death draws near, he is seized with such violent convulsions, and utters such terrible cries, that every one is frightened. He seems to be fighting the apparition of some Demon. "Mary, come to my aid! JESUS, save me! My God, have pity on me!" he exclaims, as if quite beside [113] himself. His terrors and prayers continued to his last breath. The Father who attended him did not fail him in his need; he adored, at the same time, the effects of God's Justice and of his Mercy upon that young man, who endured the penalty of his sins up to his death that he might not endure them throughout eternity. His name was Jacques Atohonchioanne.

A young girl, who had been for nearly two years in the Seminary of the Ursulines, forgot, shortly after leaving there, the promises which she had frequently

Dieu, d'euiter le peché. Les remonſtrances y eſtant inutiles, vne perſonne qui l'aimoit ſelon Dieu, demanda pour elle qu'elle tombaſt en quelque griefue maladie, qui peuſt arreſter le cours de ſes deſbauches, & la faire r'entrer en ſoy-meſme. Cette priere eut bien-toſt ſon effet. Elle tombe malade, & incontinent les ſemences de l'Eternité, qu'on auoit iettées dans ſon ame, commencerent à pouſſer des fruicts du Paradis. Elle demandoit pardon à Dieu d'vn cœur parfaitement contrit, elle le [114] remercioit amoureuſement de ce qu'il auoit arreſté les dereglemens de ſa vie, elle le prioit auec vne tendreſſe de cœur merueilleuſe qu'il ne luy rendit point la ſanté, dont peut-eſtre elle auroit abuſé, mais pluſtoſt qu'il prolongeaſt ſes douleurs & ſa maladie. La mort ſuruenant là deſſus, luy fut vne aſſeurance de ſon ſalut.

Elle auoit fait le meſme iour vne Confeſſion generale. Vne ſienne compagne craignãt qu'elle n'euſt oublié quelqu'vn de ſes pechez luy en renouuella la memoire. Elle auoit deja perdu la parole, ſes yeux parlerent par ſes larmes, & ſa bouche ne peut parler que par les ſanglots de ſon cœur. Le Pere qui eſtoit là preſent, luy aiant donné l'abſolution qu'elle luy auoit demandée par ſigne, auſſi-toſt elle expira.

Vne bonne vieille Chreſtienne n'auoit i'amais pû apprendre d'autre priere que quatre mots, IESVS ayés pitié de moy, que i'aille au ciel apres la mort. Mais elle auoit vne telle habitude à les repeter iour & nuit, qu'ayant perdu la parole & le iugement pour toute autre choſe, [115] elle continua cette priere iuſques au dernier ſoûpir, d'vn viſage ſi rempli de ioye, qu'à la voir leuer les yeux au ciel, on iugeoit bien qu'elle portoit là tous ſes deſirs.

made to God to avoid sin. As remonstrances had no effect upon her, a person who loved her as God commands asked, on her behalf, that she might fall into a grievous illness, which might arrest the course of her dissoluteness and make her return to her former self. That prayer soon had its effect. She fell ill, and at once the seeds of Eternity that had been cast into her soul commenced to bring forth fruits of Paradise. She asked God for pardon with a truly contrite heart; she [114] thanked him lovingly for having put a stop to the dissoluteness of her life; she prayed him with wonderful tenderness of heart not to restore her health, of which she might perhaps make a bad use, but rather to prolong her sufferings and her illness. Then came death, and that was an assurance of her salvation.

On the same day, she had made a general Confession. One of her companions, who feared that she might have forgotten some of her sins, reminded her of them. She was already deprived of speech; her eyes spoke with her tears, and her mouth could speak only with the sobbing of her heart. The Father who was present gave her absolution, which she had asked by signs, and she at once expired.

A good Christian old woman had never been able to learn any other prayer than these few words: JESUS, have pity on me, that I may go to heaven after my death." But she had such a habit of repeating them day and night that, when she was deprived of speech, and unconscious of all other things, [115] she continued to say that prayer up to her last breath; and this with a face so full of joy that, on seeing her lift her eyes to heaven, it was easy to observe that all her desires centered there.

Il y a vn an que cinq Iroquois Agnieronnõs, ayant eſté pris à la guerre par les Algonquins & Hurons, furent bruſlez, apres auoir receu le ſaint Bapteſme: mais ce qui nous parut de plus aimable en leur conuerſion, fut que quatre d'entre-eux ſe trouuerent ſuffiſamment inſtruits d'abord qu'on leur parla. Nos Chreſtiens dans leur captiuité, iettent par tout où ils font des ſemences du Chriſtianiſme.

Vn d'eux ayant appris vne priere qui s'adreſſoit à IESVS-CHRIST, demanda de luy-meſme qu'on luy parlaſt de la Mere qui l'auoit enfanté eſtant demeurée Vierge: & la Mere & le Fils, diſoit-il, ſont entrez en mon cœur, ie ne veux pas les ſeparer, & ie veux que ma langue les inuoque iuſques à la mort. En effet il les inuoqua conſtamment iuſques au dernier ſouſpir.

L'année derniere vn François fut teſmoin [116] de l'heureuſe mort de deux Hurons qui furent bruſlez dans le païs des Iroquois Agnieronnons, où ce François eſtoit captif. Il nous a aſſeuré que ces deux Hurons auant que d'eſtre attachés au poteau où ils deuoient eſtre bruſlez, demanderẽt du temps pour prier Dieu, ce qui leur fut accordé. Le plus ieune des deux ayant apperceu ce François; Mon Frere, luy dit-il, ſi iamais tu vois Outſitſont (c'eſt le nom que les Hurons donnent à Monſieur de Becancourt, chez lequel ce ieune Huron auoit demeuré deux ans) tu luy diras que ie meurs Chreſtien, que les tourmens ne m'eſtonnent point, à cauſe qu'ils ne me peuuent oſter l'eſperance du Paradis.

Vne pauure Chreſtienne Algonquine qui auoit eſté faite captiue en meſme temps, eſtant ſur le poinct d'eſtre brûlée, fit auſſi ſes prieres auant que de mourir, & inuita le meſme François à prier auec elle:

A year ago, five Agnieronnon Iroquois were made prisoners of war by the Algonquins and Hurons, and were burned, after receiving holy Baptism; but what pleased us most in their conversion was, that we found four of them sufficiently instructed when we first spoke to them. Our Christians in their captivity sow the seeds of Christianity wherever they happen to be.

One of them, who had learned a prayer which appealed to JESUS CHRIST, asked us of his own accord to tell him about the Mother who had borne him while she remained a Virgin. "Both," said he, "the Mother and the Son, have entered into my heart. I do not wish to separate them, and I wish my tongue to pray to them until I die." In fact, he continually invoked them until his last breath.

Last year, a Frenchman witnessed [116] the happy death of two Hurons, who were burned in the country of the Agnieronnon Iroquois, where that Frenchman was a captive. He assured us that those two Hurons, before being tied to the stake at which they were to be burned, asked for time to pray to God. Their request was granted them. When the younger of the two perceived the Frenchman, he said to him: "My Brother, if ever thou shouldst see Outsitsont" (that is the name given by the Hurons to Monsieur de Becancourt, with whom that young Huron had lived for two years), "thou shalt tell him that I die a Christian; that the tortures frighten me not, because they cannot take from me the hope of Paradise."

A poor Christian Algonquin woman, who had been captured at the same time and was about to be burned, also said her prayers before dying, and requested the same Frenchman to pray with her.

Le Dieu qu'adorent les Chreſtiens n'eſtant pas moins adorable au milieu des feux & des flammes, & au milieu d'vn peuple infidele & barbare, que dans les Egliſes les plus auguſtes de la terre.

[117] Vne Chreſtienne fuyant au bruit des Iroquois, auec deux petits enfants, qui à peine la pouuoient ſuiure; ils furent ſix iours égarez dans les bois. A leur retour vn de nos Peres interrogeant cette pauure femme dequoy elle auoit veſcu dans les bois. I'ay veſcu de prieres, reſpondit-elle tout ſimplement. Quand ie me ſentois foible, ie diſois mon Chapelet, & auſſi-toſt ſentant mes forces reuenir, ie pourſuiuois mon chemin. Pour mes enfans, ie leur cherchois de petites racines, & quelques bouts de branches de petits arbriſſeaux, dont les beſtes viuent dans les bois. La nuict, ie faiſois dormir mes enfans, & moy ne pouuant m'endormir, ie les paſſois preſque toutes entieres en prieres, & à dire mon Chapelet. C'eſt la saincte Vierge qui ſeule m'a ſauué la vie, & c'eſt elle que ie veux ſeruir de tout mon cœur iuſques à la mort. La deuotion de cette pauure femme, & ſa pieté depuis pluſieurs années meritoit ce ſecours du Ciel.

Vne ieune femme diſoit il y a quelque temps, il me tarde dés le grand matin que ie ne ſois à l'Egliſe, & quand il faut [118] ſortir, il me ſemble que nous ne faiſons que d'y entrer.

Vn bon vieillard, ancien Chreſtien, eſtant iniurié & n'en teſmoignant toutes-fois aucune indignation, comme on luy demanda d'où luy venoit cette égalité d'eſprit: Si ie pechois, reſpondit-il, lors qu'on me calomnie, & que l'on me charge d'iniures, i'en deurois eſtre faſché. Mais n'y ayant point de ma

The God whom the Christians adore is no less adorable in the midst of fires and flames, in the midst of a pagan and barbarous people, than in the most august Churches of the earth.

[117] A Christian woman, on hearing of the approach of the Iroquois, fled with her two little children who could hardly follow her, and they wandered in the woods for six days. On their return, one of the Fathers asked the poor woman on what they had lived in the woods. "I lived on prayers," she replied quite simply. "When I grew weak, I said my Rosary, and I at once felt my strength return, and continued my way. As for my children, I tried to find for them some small roots and the tips of the branches of small shrubs, on which the animals live in the woods. At night, I put my children to sleep; and, as I could not sleep myself, I passed the nights almost entirely in prayer and in saying my Rosary. It is the blessed Virgin alone who has saved my life, and whom I wish to serve with all my heart until my death." The devotion of that poor woman, and the piety which she has shown for several years, deserved that assistance from Heaven.

A young woman said, some time ago: "Very early in the morning, I long to be in the Church; and, when it is time [118] to leave, it seems as if we had only just gone in."

A good old man, a Christian of long standing, was insulted, and nevertheless expressed no indignation at it. When asked whence he derived that equanimity of mind, he replied: "If I were in sin, I would, when I am calumniated and loaded with insults, be angry at it. But, as I am not in fault therein, I have

faute, i'ay plus ſujet de m'en réjouïr, que de m'en attriſter. Dieu qui voit le fond de mon cœur, ſçait bien mon innocence, & c'eſt cela qui me conſole.

Vne veufue eſtant ſollicitée au mal, par vn ieune homme riche, qui luy preſentoit vne choſe de prix, & luy promettoit de l'aider en ſa pauureté. Malheureux que tu es, retire toy, & laiſſe moy ma pauureté, luy reſpond cette femme; Pourueu que ie meure Chreſtienne, ſans m'engager dans le peché, ie ſerai en peu de temps, mille fois plus riche que toy. Dieu m'en promet bien plus que toy, & me tiendra parole. Ie ſerois folle de prendre moins, & de m'engager dans le peché.

[119] Vne autre veufue qui n'auoit point d'autre appuy au monde que ſon fils vnique, qu'elle aimoit tendrement; l'ayant perdu, & l'ayant veu enleuer à ſes yeux par les Iroquois Agnieronnons, eut ſon recours à Dieu auec vne reſignation vrayment Chreſtienne. Mon Dieu, luy diſoit-elle, vous auez voulu eſprouuer ma fidelité, & ſi c'eſtoit de cœur que ie vous diſois que ie vous preferois à toutes choſes. Vous le voyez maintenant. Il eſt vray que ie ſonge à mon fils, & que ie le pleure nuict & iour: mais il eſt vray auſſi que ie ſonge bien plus à vous, & qu'en pleurant ie vous dis que ie ſuis contente, à cauſe que ie ſçay que c'eſt vous qui l'auez permis.

more reason to rejoice than to be sorry for it. God, who sees the bottom of my heart, knows my innocence full well, and that consoles me."

A widow was solicited to do evil by a rich young man, who offered her a valuable gift, and promised to assist her in her poverty. "Wretch!" replied the woman; "go away and leave me in my poverty. Provided that I die a Christian without falling into sin, I shall soon be a thousand times richer than thou. God promises me much more than thou, and he will keep his word to me. I would be foolish to take less and involve myself in sin."

[119] Another widow, who had no other support in the world than her only son, whom she tenderly loved, lost him, and saw him carried off before her eyes by the Agnieronnon Iroquois. She had recourse to God with truly Christian resignation. "My God," she said to him, "it has been your will to test my faithfulness, and to try whether I meant it from the bottom of my heart when I said that I preferred you above all things. You see it now. It is true that I think of my son, and that I weep for him night and day; but it is also true that I think much more of you, and that, while I weep, I tell you that I am content, because I know that it is you who have permitted it."

CHAPITRE XI.

DE LA NATURE & DE QUELQUES PARTICULARITEZ DU PAYS DES IROQUOIS.

LE pays des cinq Nations des Iroquois auant leurs conqueſtes eſtoit entre le 40. & le 50. degré d'eleuation: [120] maintenant on ignore l'eſtenduë de leur domination, qui s'eſt accreuë de tous coſtez par leur valeur militaire. Noſtre demeure eſt entre le 42. & 43. degré ſur les riues du petit Lac de Gannentaa, qui ſeroit vn ſejour des plus commodes & des plus agreables du monde, ſans le ceder meſme à la leuée de la Riuiere du Loire, s'il auoit des Habitans auſſi polis, & auſſi traitables.

Il a des auantages qui manquent au reſte du Canada: car outre les raiſins, les prunes, & pluſieurs autres fruits qui luy ſont communs auec les belles Prouinces de l'Europe, il en poſſede quantité d'autres qui ſurpaſſent les noſtres en beauté, en odeur, & en ſaueur. Les foreſts ſont preſque toutes compoſées de chaſteigners & de noyers. Il y a deux ſortes de noix, dont les vnes ſont auſſi douces & agreables au gouſt, que les autres ſont ameres: mais leur amertume n'empeſche pas qu'on n'en tire d'excellente huile, en les faiſant paſſer par les cendres, par le moulin, par le feu, & par l'eau, de la meſme façon dont les Sauuages tirent l'huyle du tourneſol. On y [121] voit des ceriſes ſans noyau, des fruits qui ont la couleur & la groſſeur d'vn abricot, la fleur du lys blanc, l'odeur & le gouſt du citron: des pommes de

CHAPTER XI.

OF THE NATURE AND OF SOME PECULIARITIES OF THE IROQUOIS COUNTRY.

THE country of the five Iroquois Nations, before their conquests, lay between the 40th and 50th degrees of latitude; [120] at present, we do not know the extent of their dominion, which has been increased on all sides by their military valor. Our residence is situated between the 42nd and 43rd degrees, on the shores of the little Lake Gannentaa, which would be one of the most commodious and most agreeable dwelling-places in the world, without excepting even the levee of the River Loire, if its Inhabitants were as polished and as tractable.

It has advantages that are wanting in the rest of Canada; for, besides grapes, plums, and many other fruits,— which it has in common with the fine Provinces of Europe, it has a number of others, which excel ours in beauty, fragrance, and taste. The forests consist almost entirely of chestnut and walnut trees. There are two kinds of nuts; one kind is as sweet and agreeable to the taste as the other is bitter; but, with all their bitterness, an excellent oil is extracted from them by passing them through the ashes, through the mill, through fire, and through water, in the same way as the Savages extract oil from sunflowers.[19] [121] Stoneless cherries are found there. Fruits grow there which are of the color and size of an apricot, whose blossom is like that of the

la figure d'vn œuf d'oye, dont la graine apportée du pays des Chats eſt ſemblable aux febues, le fruit en eſt delicat, & d'vne odeur tres-ſoüefue, & le tronc de l'arbre de la hauteur & de la groſſeur de nos arbres nains, ſe plaiſt aux lieux mareſcageux & en bonne terre. Mais la plante la plus commune, & la plus merueilleuſe de ces contrées, eſt celle que nous appellons la plante vniuerſelle, par ce que ſes feüilles broiées referment en peu de temps toutes ſortes de playes: ces fueilles de la largeur de la main ont la figure du lys peint en armoire, & ſes racines ont l'odeur du laurier. L'écarlate la plus viue, le vert le plus riant, & le jaune & l'oranger le plus naturel de l'Europe, cedent aux couleurs diuerſes que nos Sauuages tirent des racines. Ie ne parle point des arbres auſſi hauts que des cheſnes, dont les fueilles ſont grandes & ouuertes comme celles des choux, non plus que de quantité d'autres plantes [122] particulieres à ce pays, parce que nous en ignorons encore les proprietez.

Les ſources qui y ſont auſſi frequentes que merueilleuſes, ſont preſque toutes minerales. Noſtre petit Lac qui n'a que ſix ou ſept lieuës de circuit, eſt preſque tout enuironnée de fontaines ſalées, de l'eau deſquelles on ſe ſert pour ſaler & aſſaiſonner les viãdes, & pour faire de fort bon ſel, qu'on voit ſouuent ſe former de ſoy-meſme en belles glaces, dõt la nature ſe plaiſt à enuironner ces ſources. Ce qui ſe forme d'vne autre ſource éloignée de deux iournées de noſtre demeure vers le pays d'Oiogoen à bien plus de force que ce ſel des ſources de Gannentaa; puis que ſon eau qui paroiſt blanche comme du laict & dont l'infection ſe fait ſentir de fort loin, eſtant boüillie laiſſe vne eſpece de ſel auſſi mordicant que la pierre Cauſtique: & les roches qui enuironnent

white lily, and which smell and taste like the citron. There are apples as large as a goose's egg; the seed has been brought from the country of the Cats and looks like beans; the fruit is delicate and has a very sweet smell; the trunk is of the height and thickness of our dwarf trees; it thrives in swampy spots and in good soil. But the most common and most wonderful plant in those countries is that which we call the universal plant, because its leaves, when pounded, heal in a short time wounds of all kinds; these leaves, which are as broad as one's hand, have the shape of a lily as depicted in heraldry; and its roots have the smell of the laurel. The most vivid scarlet, the brightest green, the most natural yellow and orange of Europe pale before the various colors that our Savages procure from roots. I say nothing of trees as tall as oaks, whose leaves are as large and as open as those of cabbages; or of many other plants, [122] peculiar to this country, because as yet we are ignorant of their properties.[20]

The springs, which are as numerous as they are wonderful, are nearly all mineral. Our little Lake, which is only six or seven leagues in circumference, is almost entirely surrounded by salt springs. The water is used for salting and seasoning meat, and for making very good salt. It often forms of itself in fine crystals with which nature takes pleasure in surrounding these springs. The salt that forms at a spring about two days' journey from our residence, toward Oiogoen, is much stronger than that from the springs of Gannentaa; for, when the water — which looks as white as milk, and the smell of which is perceptible from a great distance — is boiled, it leaves a kind of salt almost as corrosive as Caustic. The

cette fontaine ſont couuertes d'vne eſcume qui n'a pas moins de ſolidité que la creſme. La ſource qui ſe rencontre du coſté de Sonnontoüan n'eſt pas moins merueilleuſe: car ſes eaux tenant de la [123] nature de la terre qui les enuironne, qu'il ne faut que lauer pour en auoir du ſouffre tout pur; s'enflamment eſtant remuées auec violence, & rendent du ſouffre quand on les fait boüillir. Approchant dauantage du pays des Chats on voit vne eau dormante & eſpaiſſe, qui s'enflamme comme l'eau de vie, & qui s'agite par boüillons de flamme auſſi-toſt qu'on y a ietté du feu: auſſi eſt-elle ſi huileuſe qu'elle fournit à tous nos Sauuages dequoy s'oindre & ſe graiſſer la teſte & le reſte du corps.

Il ne faut pas s'eſtonner de la fertilité de ce païs, puis qu'il eſt par tout arroſé de Lacs, de Riuieres & de Fontaines, qui ſe trouuent meſme ſur les plus hautes montagnes. Mais ſi ces eauës rendent la terre feconde, elles ne manquent pas elles-meſmes de la fecondité qui leur eſt propre. Les poiſſons qui y ſont les plus communs, ſont l'Anguille & le Saulmon, qu'on y peſche depuis le Printẽps iuſques à la fin de l'Automne; Nos Sauuages pratiquant ſi bien leurs digues & leurs eſcluſes, qu'ils y prennent à meſme temps l'Anguille qui deſcend & le [124] Saulmon qui monte touſiours. Ils prennent le poiſſon d'vne autre façon dans les Lacs, le dardant auec vn trident à la lueur d'vn feu bitumineux, qu'ils entretiennent ſur la pointe de leurs canots.

La temperature de l'air approchant de celuy de France, iointe à ces aduantages, que l'eau & la terre nous fourniſſent, facilitent beaucoup la conuerſion des Sauuages; en ſorte que nous auons lieu d'eſperer que leur humeur phantaſque & bizarre, dont nous allons parler, ſera le ſeul obſtacle à leur bon-heur.

rocks about that spring are covered with a foam as thick as cream. The spring in the direction of Sonnontouan is no less wonderful; for its water — being of the same [123] nature as the surrounding soil, which has only to be washed in order to obtain perfectly pure sulphur — ignites when shaken violently, and yields sulphur when boiled. As one approaches nearer to the country of the Cats, one finds heavy and thick water, which ignites like brandy, and boils up in bubbles of flame when fire is applied to it. It is, moreover, so oily, that all our Savages use it to anoint and grease their heads and their bodies.[21]

One must not be astonished at the fertility of this country, for it is everywhere watered by Lakes, Rivers, and Springs, which are found even on the highest mountains. But, if these waters make the earth fertile, they themselves are none the less fruitful in what pertains to them. The fish most commonly found in them are Eels and Salmon, which are caught there from the Spring to the end of Autumn. Our Savages construct their dams and sluices so well, that they catch at the same time the Eels, that descend, and the [124] Salmon, that always ascend. In the Lakes, they catch fish in a different manner; they spear them with a trident by the light of a bituminous fire, which they maintain in the bows of their canoes.

The temperature of the atmosphere, which resembles that of France, added to those advantages supplied by the waters and the earth, greatly facilitates the conversion of the Savages. We have reason to hope, therefore, that their capricious and peculiar disposition, of which we are about to speak, will be the only obstacle to their blessedness.

CHAPITRE XII.

DU NATUREL & DES MŒURS DES IROQUOIS.

LES Iroquois dont nous n'auons encore découuert que quatorze Bourgs, ſont partagez en Superieurs & Inferieurs [*sc.* Inferieurs & Superieurs]. Les premiers ne contiennent que les Anniehronnons qui ſont les plus cruels, & auec leſquels nous [125] auons moins de cõmunication; & ſous le nom des Iroquois Inferieurs [*sc.* Superieurs] ſont compris les Sonnontouaehronnons, qui ſont les plus nombreux; Les Onnontagehronnons, qui ſont les plus conſiderables & nos plus fideles alliez; Les Oiogoenhronnons, qui ſont les plus ſuperbes; & les Onneiouthronnons qui ſont les plus foibles de tous.

L'humeur de toutes ces Nations eſt guerriere & cruelle; & faute d'auoir des voiſins à combattre, pour les auoir tous ſubiugez, elles vont chercher dans d'autres contrées des nouueaux ennemis. Il n'y a que fort peu de temps qu'ils ſont allez porter la guerre bien loin au delà du pays des Chats à des peuples qui n'ont pas la connoiſſance des Europeans, de meſme qu'ils leurs ſont inconnus. La vertu de ces pauures Infideles eſtant la cruauté, comme la manſuetude eſt celle des Chreſtiens, ils en font eſchole dés le berceau à leurs enfans, & les accouſtument aux carnages les plus atroces, & aux ſpectacles les plus barbares. Leurs premieres courſes ne ſont que pour répandre du ſang humain [126] &

CHAPTER XII.

OF THE CHARACTER AND CUSTOMS OF THE IROQUOIS.

THE Iroquois, of whose Villages we have as yet discovered only fourteen, are divided into the Lower and the Upper Iroquois. The former consist only of the Anniehronnons, who are the most cruel, and with whom we [125] have less communication. Under the name of Upper Iroquois are comprised the Sonnontouaehronnons, who are the most numerous; the Onontagehronnons, who are the most influential, and our most faithful allies; the Oiogoenhronnons, who are the most arrogant; and the Onneiouthronnons, who are the weakest of all.

The character of all these Nations is warlike and cruel; and, as they have no neighbors to fight, because they have subjugated all of them, they go to seek new enemies in other countries. Not long ago, they went to carry war very far beyond the country of the Cats, to peoples who have as yet no knowledge of Europeans, by whom they are equally unknown. The chief virtue of these poor Pagans being cruelty, just as mildness is that of Christians, they teach it to their children from their very cradles, and accustom them to the most atrocious carnage and the most barbarous spectacles. Their first expeditions are undertaken merely for the purpose of shedding human blood [126] and of signaling themselves by murders; and their infantile bands, armed with hatchets and guns which they can hardly carry, do

ſe ſignaler par des meurtres, & leurs trouppes enfantines armées de haches & de fuzils, qu'elles ont de la peine à ſouſtenir, ne laiſſent pas de porter par tout l'épouuante & l'horreur. Ils vont à la guerre à deux & trois cents lieuës loin de leurs pays par des rochers inacceſſibles, & des foreſts immenſes, n'eſtant munis que d'eſperance; & ne laiſſant dans leurs Bourgs pendant des années entieres que leurs femmes & leurs petits enfans. Mais quelques cheuelures qu'ils remportent, ou quelques priſonniers de guerre deſtinez à leur boucherie, ſont les trophées dont ils croient leurs trauaux heureuſement recompenſez.

Cependant ces victoires leur cauſant preſque autant de perte qu'à leurs ennemis, elles ont tellement depeuplé leurs Bourgs, qu'on y compte plus d'Eſtrangers que de naturels du pays. Onnontaghé à ſept nations differentes qui s'y ſont venuës eſtablir, & il s'en trouue iuſqu'à onze dans Sonnontoüan; en ſorte que leur ruïne cauſée par leurs conqueſtes, nous donnent l'auantage de preſcher la Foy à quantité de Nations diuerſes que [127] nous ne pourions aller inſtruire chacune dans ſon pays.

Leurs mariages ne rendent que le lict commun au mari & à la femme, chacun demeurant pendant le iour chez ſes propres parents, & la femme allant le ſoir trouuer ſon mari pour s'en retourner le lendemain de bon matin chez ſa mere, ou chez ſon plus proche parent: ſans que le mari oſe aller dans la cabane de ſa femme deuãt qu'elle ait quelques enfans de luy. La ſeule communication de biens qui eſt entre l'vn & l'autre, eſt que le mari donne tous les fruits de ſa chaſſe à ſa femme, qui luy rend en

not fail to spread fear and horror everywhere. They go to war at a distance of two or three hundred leagues from their country, over inaccessible rocks and through vast forests, provided solely with hope, and leaving in their Villages, for whole years at a time, only their women and little children. But a few scalps that they bring back, or a few prisoners of war, destined to be butchered by them, are the trophies with which they consider their labors happily rewarded.

Nevertheless, these victories cause almost as much loss to them as to their enemies, and they have depopulated their own Villages to such an extent, that they now contain more Foreigners than natives of the country. Onnontaghé counts seven different nations, who have come to settle in it; and there are as many as eleven in Sonnontouan. Thus, their ruin, caused by their conquests, gives us the advantage of preaching the Faith to a number of various Nations, whom [127] we could not visit and instruct each in its own country.

Their marriages make only the bed common to the husband and wife; each one lives, during the day, with his own relatives. The wife goes to her husband at night, returning early next morning to the home of her mother or of her nearest relative, and the husband does not dare to enter his wife's cabin until she has had some children by him. The only community of property between them is, that the husband gives all the products of his hunting to his wife, who in return renders him certain services, and is obliged to till his fields and harvest the crops.

They make their most serious illnesses ridiculous

recompenſe quelques ſeruices, & eſt obligée de cultiuer ſes champs, & d'en faire la recolte.

Ils rendent ridicules les plus faſcheuſes de leurs maladies par la ſuperſtition groſſiere qu'ils apportent à leur gueriſon. Car ſe perſuadant que toute leur incommodité vient de ce que l'ame manque de quelque choſe quelle ſouhaitte, & qu'il ne faut que luy donner ce qu'elle deſire pour la retenir paiſiblement dans le corps; C'eſt à qui ſe monſtrera [128] le plus liberal, faiſant au malade les preſents qu'il ſouhaite, & auſquels il croit que ſa vie eſt attachée. On voit vn moribond enuironné d'aleſnes, de ciſeaux, de couſteaux, de ſonnettes, d'aiguilles, & de mille autres bagatelles, de la moindre deſquelles il attend la ſanté. S'il ſe laiſſe enfin mourir on attribuë ſa mort au defaut de quelque choſe qu'il deſiroit: il meurt, dit-on, parce que ſon ame deſiroit manger d'vn chien, ou de la chair d'vn homme; parce qu'on ne luy a pas trouué vne certaine hache qu'il deſiroit, ou parce qu'on n'a peu luy retrouuer vne belle paire de chauſſes qui luy ont eſté derobées: ſi au contraire le malade recouure ſa ſanté, il attribuë ſa gueriſon au preſent qu'on luy a fait de la derniere choſe qu'il ſouhaitoit pendant ſa maladie, & le cheriſſant touſiours par apres, le conſerue ſoigneuſement iuſqu'à la mort. En ſorte que comme ils croient que toutes leurs maladies ont la meſme cauſe, ils ne reconnoiſſent auſſi qu'vn ſeul remede pour les guerir.

Les Morts ne ſont non plus exempts de leurs ſuperſtitions que les malades. [129] Auſſi-toſt que quelqu'vn a expiré dans vne cabane, on y entend des cris & des lamentations de la parenté aſſemblée, de tout âge & de tout ſexe, ſi effroiables qu'on prendroit

by the gross superstition with which they seek to cure them. They are convinced that they are afflicted with diseases only because the soul is in want of something for which it craves; and that it is only necessary to give it what it desires, in order to detain it peacefully in the body. They all vie with each other as to who shall be [128] the most liberal, giving to the sick person all the presents that he desires and on which he considers that his life depends. A dying man may be seen surrounded by awls, scissors, knives, bells, needles, and a thousand other trifles, from the least of which he expects to obtain health. If at last he happen to die, his death is attributed to the absence of some article that he desired. "He dies," say they, "because his soul wished to eat the flesh of a dog, or of a man; because a certain hatchet that he wished for could not be procured; or because a fine pair of leggings that had been taken from him could not be found." If, on the contrary, the sick man recover his health, he attributes his cure to the gift of the last thing that he wished for during his illness, and afterward he cherishes it forever, preserving it carefully until his death. Thus, as they believe that all their illnesses are due to the same cause, they also recognize but one remedy for effecting their cure.

The Dead are not more exempt from their superstitions than the sick. [129] As soon as any one dies in a cabin, one hears in it the cries and lamentations uttered by the assembled relatives of all ages and both sexes; and so frightful are they that one would take that lugubrious uproar, which lasts for months and even for entire years, for the howlings of Hell. Meanwhile,—after the dead man is buried, and his

ce tintamarre lugubre, qui dure les mois & les années entieres pour les hurlemens de l'Enfer. Cependant apres que le mort eſt enterré, qu'on a comblé ſon tombeau de viures pour la ſubſiſtance de ſon ame, & qu'on luy a fait vne maniere de ſacrifice, en brûlant vne certaine quantité de bleds; les anciens, les amis & les parents du deffunct ſont inuitez à vn feſtin, où chacun porte ſes preſents pour conſoler les plus affligez. C'eſt ainſi qu'ils en vſerent en preſence d'vn Pere de noſtre Compagnie, qui repreſentoit dans vne de ces ceremonies la perſonne de Monſieur le Gouuerneur. Vn Ancien des plus conſiderables ſe demarchant grauement, s'eſcrie d'vn ton lugubre ai, ai, ai, agatondichon, helas, helas, helas, mes chers parents, ie n'ay ny eſprit ny parole pour vous conſoler, ie ne peux autre choſe que de meſler mes larmes auec les voſtres, & me plaindre de la rigueur [130] de la maladie qui nous traite ſi mal, ai, ai, ai, agatondichon. Ie me conſole neantmoins de voir Onnontio & le reſte des François pleurer auec nous: mais courage mes parens! n'attriſtons pas plus longtemps vn hoſte ſi honorable, eſſuyons les larmes d'Onnontio en eſſuyant les noſtres; voilà vn preſent qui en tarira la ſource. Ce preſent qu'il fit à meſme temps, fut vn beau colier de Pourcelaine, qui fut ſuiuy des preſens & des condoleances de tous les autres; la liberalité des femmes n'eſtant pas moindre que celle des hommes en cette rencontre. La ceremonie ſe termine par le feſtin, dont on tire les meilleurs morceaux pour les malades conſiderables du Bourg. Tout cela ne pouuant arreſter les pleurs & les cris d'vne mere, quelqu'vn des parens, pour donner des marques de ſa pieté, en la conſolant,

grave is filled with provisions for the sustenance of his soul, and after a sort of sacrifice has been offered to him by burning a certain quantity of corn,—the elders, with the friends and relatives of the deceased, are invited to a feast, to which each one brings his presents to console the most afflicted. Thus did they proceed in the presence of a Father of our Society, who, at one of those ceremonies, represented Monsieur the Governor. One of the most notable of the Elders, with grave demeanor, exclaimed in a lugubrious voice: *Ai, ai, ai, agatondichon.* "Alas, alas, alas, my beloved relatives! I have neither mind nor words wherewith to console you. I can do nothing but mingle my tears with yours, and complain of the severity [130] of the illness that treats us so ill. *Ai, ai, ai, agatondichon.* I am, nevertheless, consoled when I see Onnontio and the remainder of the French weeping with us. But, take courage, my relatives! Let us not cause sorrow any longer to so honorable a guest; but let us dry the tears of Onnontio by wiping away our own. Here is a present that will dry up their source." The present that he gave at the same time was a fine collar of Porcelain beads, and it was followed by the gifts and condolences of all the others. The liberality of the women was not less than that of the men on that occasion. The ceremony concluded with a feast, the best morsels of which were reserved for the sick persons of rank in the Village. As all this could not arrest the tears and the cries of one mother, one of the relatives, in order to testify his devotion by consoling her, disinterred the dead body; and, after clothing it with new garments, he threw the grave-clothes into the fire. This he did two or three

deterre le mort, & le reueſtant d'vn habit neuf, iette au feu ſon habit mortuaire: ce qu'il fait iuſqu'à deux ou trois fois en diuers temps; iuſqu'à ce que ne trouuant plus que les os nuds, il les enueloppe dans vne couuerture pour les preſenter [131] à l'affligée. Enfin quelque temps apres ces ceremonies, on reconnoiſt la liberalité de ceux qui auoient fait des preſens de conſolation, en leur diſtribuant les meubles du mort, auſquels on en adiouſte d'autres, ſi ceux-là ne ſuffiſent pas.

Il n'y a rien que ces peuples ayent plus en horreur que la contrainte: les enfans meſme ne la peuuent ſouffrir, & viuent à leur fantaiſie dans la maiſon de leurs parents, ſans crainte de reprimende ny de chaſtiment. Ce n'eſt pas qu'on ne les puniſſe quelquefois en leur frottant les leures & la langue d'vne racine fort amere; mais on le fait rarement, de peur que le depit ne les porte à ſe faire mourir, en mangeant de certaines herbes venimeuſes, qu'ils ſçauent eſtre vn poiſon, dont les femmes mariées vſent beaucoup plus ſouuent, pour ſe venger du mauuais traitement de leurs maris, en leur laiſſant ainſi le reproche de leur mort.

Au reſte parmy tant de deffauts cauſez par leur aueuglement & leur education barbare, il ne laiſſe pas de s'y rencontrer [132] des vertus capables de donner de la confuſion à la pluſpart des Chreſtiens. Il ne faut point d'Hoſpitaux parmy eux, parce qu'il n'y a point de mendiants ny de pauures tant qu'il s'y trouue des riches, leur bonté, humanité & courtoiſie ne les rend pas ſeulement liberaux de ce qu'ils ont; mais ne leur fait preſque rien poſſeder qu'en commun. Il faut que tout vn bourg manque de bled

times on different occasions, until he found nothing but the bare bones, which he wrapped up in a covering to present them [131] to the afflicted woman. Finally, some time after these ceremonies, the liberality of those who have given presents of consolation is acknowledged by distributing among them the effects of the deceased, to which other things are added if these do not suffice.

There is nothing for which these peoples have a greater horror than restraint. The very children cannot endure it, and live as they please in the houses of their parents, without fear of reprimand or of chastisement. Not that they are not punished sometimes by having their lips and their tongues rubbed with a very bitter root; but this is seldom done for fear that vexation might lead the children to cause their own death by eating certain noxious plants, which they know to be poisonous. These are most often used by the married women, to revenge themselves for the ill treatment of their husbands by thus leaving them the reproach of their death.

However, amid so many defects due to their blindness and to their barbarous training, they still possess [132] virtues which might cause shame to most Christians. No Hospitals are needed among them, because there are neither mendicants nor paupers as long as there are any rich people among them. Their kindness, humanity, and courtesy not only make them liberal with what they have, but cause them to possess hardly anything except in common. A whole village must be without corn, before any individual can be obliged to endure privation. They divide the produce of their fisheries equally with all who come; and the only reproach they address to

deuant qu'vn particulier ſoit reduit à la diſette: Ils partagent leurs peſches en égales portions auec tous ceux qui ſuruiennent, & ils ne nous font reproche que de noſtre reſerue à y enuoier ſouuent faire nos prouiſions.

Nous auons dit dans noſtre derniere Relation combien leur ſuperſtition les attachoit ſcrupuleuſement à leurs ſonges; mais les exemples que nous en auons veu depuis, ſont trop rares pour les omettre. Vne femme fort malade dans Onnontaghé auoit reſvé qu'il luy falloit vne robbe noire pour la guerir; mais le maſſacre cruel de nos Peres que ces Barbares auoient fait tout recemment, leur oſtant l'eſperance d'en pouuoir [133] obtenir de nous, ils eurent recours aux Hollandois, qui leur vendirent bien cher la pauure ſ[o]utanne du Pere Poncet, qui en auoit quelque temps auparauant eſté dépouillé par les Annienhronnons. Cette femme luy attribuant ſa gueriſon, la veut conſeruer toute ſa vie comme vne precieuſe relique, & c'eſt entre ſes mains que nous l'auons reconnuë. Il ne leur faut que reſuer à vne choſe pour leur faire entreprendre de grands voyages à ſa recherche. L'Eſté dernier vne femme n'ayant pas trouué à Kebec vn chien François qu'elle y eſtoit venu chercher, parce qu'vn ſien neueu l'auoit veu en ſonge, entreprit vn ſecond voyage de plus de quatre cens lieuës par les neiges, les glaces & les chemins les plus rudes, pour aller chercher cét animal ſi deſiré, au lieu où on l'auoit tranſporté. Pleuſt à Dieu que nous fiſſions autant d'eſtat des inſpirations du ciel que ces Barbares en font de leurs ſonges!

us is our hesitation to send to them oftener for our supply of provisions.

In our last Relation, we stated how closely their superstitions were connected with their dreams; but the instances that we have since seen are too extraordinary to be omitted. A woman, who was very ill at Onnontaghé, had dreamed that she required a black gown to effect her cure. But, as the recent cruel massacre of our Fathers by those Barbarians deprived them of all hope of being able [133] to obtain one from us, they applied to the Dutch, who sold them at a very high price the wretched cassock of Father Poncet, who had shortly before been despoiled of it by the Annienhronnons. The woman attributed her cure to it, and wished to keep it all her life as a precious relic. It was in her hands that we recognized it. They have only to dream of a thing, to be induced to undertake long journeys to seek it. Last Summer a woman — who could not find at Kebec a French dog that she had come there to get, because a nephew of hers had seen it in a dream — undertook a second journey of more than four hundred leagues, over the snow, the ice, and the roughest roads, to seek the animal so ardently desired at the place whither it had been taken. Would to God that we paid as much heed to the inspirations of heaven as these Barbarians do to their dreams!

[134] CHAPITRE XIII.

DES TESMOIGNAGES RECIPROQUES D'AMITIÉ ENTRE NOUS & LES IROQUOIS.

IL eſt difficile de trouuer d'exemple où Dieu ſe ſoit monſtré Maiſtre plus abſolu des cœurs que dans noſtre reconciliation auec les Iroquois. Nous en receuons autant de careſſes & de teſmoignages de bien-veillance que nous craignions d'effets funeſtes de leur cruauté. Nous logeons & nous mangeons en toute ſeureté auec ceux dont l'ombre il y a peu de temps, & le ſeul nom nous donnoit de la frayeur. La durée de cette vnion, qui ſemble croiſtre tous les iours, nous a fait perdre la crainte que nous euſſions peu auoir au commencement, qu'vn premier accueil ſi ioyeux ne fuſt ſuiuy d'vne iſſuë également funeſte. Ce n'eſt pas l'intereſt temporel qui cimente cette amitié; puis qu'elle ne leur a encore produit aucuns fruicts de la terre: mais c'eſt ſans doute l'amour [135] Diuin qui leur donne ces douces pentes, ces complaiſances & ces tendreſſes pour nous, dont il doit tirer leur ſalut. Il n'y a iamais de plus grande ioye, ny de plus grande feſte dans leurs cabanes & leurs bourgs, que quand ils peuuẽt nous y poſſeder. S'ils ne peuuent nous y retenir aſſez long-temps, ils teſmoignent ne pouuoir ſouffrir noſtre abſence, en nous ſuiuant par trouppes iuſques dans noſtre habitation, pour y viure auec nous; & s'y comportent de telle ſorte, que ſi Dieu leur fait trouuer des charmes

[134] CHAPTER XIII.

OF THE MUTUAL TOKENS OF FRIENDSHIP BETWEEN US AND THE IROQUOIS.

IT is difficult to find any instance in which God has shown himself more absolute Master of hearts than in our reconciliation with the Iroquois. We receive as much kindness and as many tokens of good will from them, as we feared to experience baleful results from their cruelty. We dwell and eat in entire security with those whose shadow, and whose very name, filled us with dread but a short time ago. The duration of that accord, which seems to grow daily, has caused us to lose the fear which we might have had at the beginning, that the joyous welcome given us at first might be followed by as fatal an ending. It is not temporal interest that cements this friendship, for it has not as yet brought them any earthly advantage; but it is, beyond a doubt, Divine love [135] that inspires them with those gentle thoughts, that kindness, and that affection for us by which it will procure their salvation. Never is there greater joy or greater pleasure in their cabins and in their villages, than when they can have us there. When they cannot keep us with them long enough, they show that they cannot bear our absence by following us in bands as far as our dwelling, in order to live with us; and they behave in such a manner that, if God makes them find a

dans noſtre entretien, il ne nous laiſſe pas ſans aucun ſentiment de ioye dans leur compagnie.

Aucun de nous n'a eſté malade cét hyuer qu'ils ne luy ayent témoigné prendre part à ſa douleur, luy faiſant largeſſe de leur gibier, comme ils témoignoient en ſuite par leurs preſens de conjouyſſance prendre part à ſa gueriſon.

Les alliances que nous contractons à la façon du pays auec les Sauuages, eſt vn des plus excellens moyens que Dieu nous ait inſpiré pour nous maintenir, & [136] auancer la foy parmy eux: ces pauures Barbares prenans pour nous des ſentimens de peres, de freres, d'enfants & de neueux, lors que nous leur en accordons les noms. La plus aduantageuſe de ces alliances eſt celle que le Pere Superieur appellé Achiendaſé a contractée auec Sagochiendageſité, qui a la puiſſance & l'authorité Royalle ſur toute la Nation d'Onontaghé, quoy qu'il n'en ait pas le nom: Le contract de leur vnion qui ſe fit en preſence des deputez des cinq Nations leur ayant fait touſiours depuis conſiderer les François comme vne partie de leur peuple, qu'ils ſont obligez de cherir & de defendre de tout leur pouuoir.

Auſſi nous ont-ils touſiours depuis rendu les meſmes offices dont ils vſent enuers leurs plus fideles amis. Les principaux d'entr'eux eſtant venus auec de grands cris lugubres pour nous conſoler de la mort de deux de nos François, celuy qui portoit les preſens de condoleance adreſſant ſon diſcours au Pere Superieur luy dit: Les Anciens de noſtre pays ayant couſtume de s'entr'eſſuyer [137] les larmes, quand ils ſont affligez de quelque malheur; Nous venons Achiendaſé, pour te rendre ce deuoir d'amitié: Nous

charm in our conversation, he does not leave us without a feeling of joy at being in their company.

Not one of us was ill last winter, without their manifesting that they shared his trouble by giving him liberally of their game, just as they afterward showed by their presents the joy which they felt at his recovery.

The alliances that we contract with the Savages according to the fashion of the country constitute one of the most excellent means with which God has inspired us for maintaining ourselves, and for [136] advancing the faith among them. Those poor Barbarians feel like fathers, brothers, children, and nephews toward us when we call them by those names. The most advantageous of those alliances is that which the Father Superior, called Achiendasé, has contracted with Sagochiendagesité, who exercises Royal power and authority over the whole Nation of Onontaghé, although he does not bear that title. The contract of their union, which was concluded in the presence of the envoys of the five Nations, has since then always caused them to consider the French as a portion of their people, whom they are obliged to cherish and defend with all their might.

Consequently, they have since then always rendered us the same services that they render to their most faithful friends. The chief men among them came with mournful cries to console us for the death of two of our French. He who carried the presents of condolence addressed himself to the Father Superior, saying: "The Elders of our country have the custom of wiping away one another's [137] tears when they are afflicted by any misfortune. We come, Achiendasé, to perform that friendly duty toward

pleurons auec toy, parce que le malheur ne te peut toucher ſans nous percer du meſme coup; & nous ne pouuons ſans vne extreme douleur te voir ſi maltraité en noſtre pays, apres auoir quitté le tien où tu eſtois parfaitement à ton aiſe: La maladie iette tes neueux dans le fond d'vne terre dont tu ne connois pas encore la ſuperficie. Ah! que le Demon cruel prend bien l'occaſion pour affliger ceux qu'il hait! Il ſe ſert iuſtement, pour faire ce mauuais coup, du temps auquel tu auois plus beſoin de tes neueux, pour baſtir tes cabanes, te fortifier, & cultiuer tes champs. Les ayant en vain harcelez ſans relaſche pendant tout l'Eſté, & ſe reconnoiſſant trop foible pour t'attaquer, il a fait ligue auec les Demons de la fievre & de la mort, afin de ioindre noſtre perte à la voſtre, exerçant ſes rauages chez nous encore plus que chez vous. Mais prens courage, noſtre frere, nous eſſuyons les larmes de tes yeux, afin que [138] tu voyes que tous tes neueux ne ſont pas morts; nous t'ouurons les yeux par ce preſent, afin que tu conſideres ceux qui te reſtent, & que par tes agreables regards tu leur rende la vie & la ioye à meſme temps. Pour nos deux neueux qui ſont morts, il ne faut pas qu'ils aillent nuds en l'autre monde, voicy vn beau drap mortuaire pour les couurir. Voilà auſſi de quoy les mettre dans la foſſe, de peur que leur veuë ne renouuelle ta douleur; & pour t'oſter de deuant la veuë toute ſorte d'objets lugubres. Ce preſent eſt pour applanir la terre dans laquelle ie les ay mis, & cet autre pour dreſſer vne paliſſade alentour de leur tombeau, afin que les beſtes & les oyſeaux carnaſſiers n'inquietent point leur repos. Enfin ce dernier eſt pour remettre ton eſprit dans ſon repos & ſon aſſiette,

thee. We weep with thee, because misfortune cannot touch thee without piercing us by the same blow; and we cannot, without extreme regret, see thee suffer so in our country, after having left thine own, where thou wert perfectly comfortable. Sickness casts thy nephews into the depths of a land whose extent thou knowest not as yet. Ah, how the cruel Demon seizes the opportunity to afflict those whom he hates! To do that evil deed, he chooses the very moment when thou hast the greatest need of thy nephews to build thy cabins, to fortify thyself, and to till thy fields. After harassing them in vain throughout the Summer, and finding himself too weak to attack thee, he has leagued himself with the Demons of fever and death, in order to add our loss to yours, and to work havoc among us still more than among you. But take courage, our brother; we wipe away the tears from thine eyes, that [138] thou mayst see that not all thy nephews are dead. We open thine eyes with this present, that thou mayst consider those who are left to thee, and by thy pleasant looks restore life and joy to them at the same time. As to our two nephews who are dead, they must not go naked into the other world; here are fine grave-clothes wherewith to cover them. Here is something also wherewith to place them in their graves, to prevent the sight of them from renewing thy grief, and to remove all sorts of lugubrious objects away from thy eyes. This present is to level the earth in which I have placed them; and this other one, to erect a palisade around their grave, in order that the flesh-eating animals and birds may not disturb their rest. Finally, this last present is to calm thy mind and restore it to its seat, that our

afin que noſtre paix continuant dans la meſme fermeté, aucun Demon ne la puiſſe alterer.

Ce furent les propres termes de la harangue de ce graue Barbare, qui fut accompagnée de huict beaux preſens de coliers de Porcelaine qu'il nous fit au [139] nom du public. Pluſieurs particuliers ont vſé des meſmes ciuilitez & de la meſme liberalité que nous auons reconnuë auec aduantage dans toutes les occaſions que nous en auons pû trouuer.

L'vnion que nous auons contractée auec Sagochiendageſité nous faiſant auſſi freres des Sonnontouaehronnons, & peres des Oiogoenhronnons, ces trois Nations nous en ſont venuës faire leurs remerciements: mais les Sonnontouaehronnons en ont plus témoigné de reconnoiſſance que les autres, nous ayant preſenté, pour nous poſſeder chez eux, vne demeure fort auantageuſe pour ſon abondance de toutes ſortes de viures, & pour la communication qu'elle peut auoir facilement auec celle d'Onnontaghé.

peace may continue as firm as before, and that no Demon may impair it."

Such were the very words of the harangue of that grave Barbarian. It was accompanied by eight fine presents of collars of Porcelain beads, which he gave us on [139] behalf of the public. Several individuals displayed the same civility and the same liberality, which we repaid with interest at every opportunity that we could find.

As the alliance that we have contracted with Sagochiendagesité makes us also the brothers of the Sonnontouaehronnons and fathers of the Oiogoenhronnons, those three Nations came to express their thanks to us for it. The Sonnontouaehronnons, however, displayed more gratitude than the others; they presented to us, in order to secure our presence among them, a dwelling possessing great advantages, both, because it is furnished with an abundance of all kinds of provisions, and because it can maintain easy communication with the residence of Onnontaghé.

CHAPITRE XIV.

DES DISPOSITIONS QUE LES IROQUOIS ONT À LA FOY.

L'INSOLENCE, la ſuperſtition, & la diſſolution extreme de ces peuples [140] iointes à la cruauté qui les a fait les vniques perſecuteurs de la primitiue Egliſe de ces contrées, nous donnoient lieu d'attendre vn ſuccez de cette Miſſion tout different de celuy que la protection de Dieu nous y a fait éprouuer. Ces meurtriers des Predicateurs de l'Euangile, ces loups carnaſſiers qui auoient exercé leur rage ſur le bercail de IESVS-CHRIST auec plus de fureur & des tourmens plus atroces que les Nerons & les Diocletians, embraſſent noſtre ſaincte Religion auec plus de ferueur que ceux qu'ils ont exterminé, & prennent le ioug de cette meſme foy dont ils eſtoiẽt il y a peu d'années les Tyrans. Ils repeuplent l'Egliſe que leur cruauté auoit depeuplée: ils baſtiſſent chez eux plus de Chapelles qu'ils n'en auoient deſtruit chez leurs voiſins. La prouidence de Dieu leur fait prendre la place des pauures Chreſtiens qu'ils ont exterminez: & les exhortations de nos Martyrs plus ardentes que les flammes & les braſiers du milieu deſquels ils preſchoient, ont maintenant de ſi merueilleux effets parmy leurs bourreaux, qu'il s'eſt fait plus [141] de Chreſtiens Iroquois en deux mois, qu'il ne s'eſtoit conuerti de Hurons en pluſieurs années: Ils demandent auec autant de ferueur & de

CHAPTER XIV.

OF THE DISPOSITIONS OF THE IROQUOIS TOWARD THE FAITH.

THE Insolence, the superstition, and the extreme dissoluteness of these peoples, [140] added to the cruelty that has made them the sole persecutors of the primitive Church in these countries, led us to expect a result of this Mission quite different from that which the protection of God has enabled us to attain. The murderers of the Preachers of the Gospel — those ravenous wolves that had vented their fury on the fold of JESUS CHRIST, with greater rage and more atrocious tortures than any Nero or Diocletian — now embrace our holy Religion with more fervor than those whom they have exterminated, and assume the yoke of the same faith of which they were, some years ago, the Oppressors. They repeople the Church which their cruelty had depopulated; they build in their own country more Chapels than they had destroyed in that of their neighbors. God's providence makes them take the place of the poor Christians whom they have exterminated, and the exhortations of our Martyrs, more ardent than the flames and the fires from the midst of which they preached, now produce such marvelous effects upon their executioners that more [141] Iroquois have become Christians in two months than there were Hurons converted in several years. They ask as fervently and devoutly for the waters of

veneration les eauës du Bapteſme, qu'ils les auoient meſpriſées auec inſolence, verſans de l'eau boüillante ſur la teſte des Predicateurs en deriſion de ce Sacrement. S'ils demandent auec inſtance d'entrer au nombre des Fideles & de porter l'Illuſtre nom de Chreſtiens, ils n'apportent pas moins de ſoin à ne s'en pas rendre indignes & à en faire les fonctions. Leur ferueur feroit prendre cette Egliſe naiſſante pour vne Egliſe formée & eſtablie par pluſieurs années, ou par pluſieurs ſiecles: encore feroit-il aſſez difficile de trouuer dans les anciennes Egliſes vn auſſi grand empreſſement pour aſſiſter aux prieres & aux Inſtructions publiques, iointe à vne auſſi grande modeſtie, & vne auſſi parfaite ſoûmiſſion à tous les deuoirs d'vn Chreſtien.

Deux Peres de noſtre Compagnie qui ne quittent point la Miſſion d'Onnontaghé où la ferueur du Chriſtianiſme eſt plus grande, reconnoiſſent dans [142] les Onnontagehronnons vne douceur de conuerſation, & vne ciuilité qui n'a preſque rien de Barbare. Les enfans y ſont dociles, les femmes portées à la deuotion la plus tendre, les anciens affables & reſpectueux, les guerriers moins ſuperbes qu'ils ne le paroiſſent. Et en general la complaiſance que le peuple témoigne pour noſtre doctrine & nos pratiques ne nous fait pas eſperer de petits progrez de noſtre ſaincte Foy. Dieu ſe ſert de leurs ſuperſtitions & de leur fauſſe pieté pour en tirer ſa gloire, nous donnant le moyen de ſanctifier l'inclination qu'ils ont à pratiquer quelque culte Diuin, & à vſer de quelques ceremonies de Religion, en leur faiſant changer d'obiet, & leur faiſant adreſſer au vray Dieu les inuocations & les termes d'adorations dont ils ſe

Baptism, as they had insolently contemned them by pouring boiling water on the heads of the Preachers, in derision of that Sacrament. If they urgently ask to be admitted to the number of the Faithful and to bear the Illustrious name of Christians, they take no less care to become worthy of that grace, and to perform the duties connected with it. Their fervor would cause this nascent Church to be taken for a Church already formed and established for many years,—nay, for several centuries. It would indeed be difficult to find in the older Churches so great eagerness to attend the public prayers and Instructions, combined with so great modesty, and so perfect submission to all the duties of a Christian.

Two Fathers of our Society—who do not leave the Onnontaghé Mission, where the fervor of Christianity is greatest—find in [142] the Onnontagehronnons a gentleness in their conversation and a civility which hardly savors in any wise of Barbarism. The children there are docile, the women inspired with the tenderest devotion, the elders affable and respectful, the warriors less arrogant than they seem. And, on the whole, the favor that the people manifest for our doctrine and our practices leads us to expect no slight progress for our holy Faith. God makes use of their superstitions and false piety to derive his glory from them. He gives us the means of sanctifying their tendency to practice some Divine worship and to perform some ceremonies of Religion; we make them change the object of these, and address to the true God the invocations and words of adoration which they formerly employed in their sacrifices, when they offered the best of what they possessed to some unknown Divinity.

ſeruoient auparauant dans leurs ſacrifices, quand ils offroient ce qu'ils croioyent auoir de meilleur à quelque Diuinité inconnuë.

La couſtume qu'obſeruent ces Nations de ſe faire chaque année reciproquement des preſens d'amitié dans les [143] Conſeils & les Aſſemblées publiques, nous donnera dans ces occaſions, en y faiſant & receuant les preſents publics, vne fauorable ouuerture pour leur expliquer nos myſteres; au lieu d'y faire le recit des choſes paſſées & les plus reculées de la memoire, ainſi qu'ils le pratiquent dans ces ceremonies.

C'eſt auſſi de cette meſme façon que nous nous ſeruons de la couſtume que les parens & les anciens ont de ſe tenir aſſemblez pendant la nuict qui ſuit le iour des funerailles, pour raconter des hiſtoires anciennes: car nous leur rendons leur curioſité vtile dans ces rencontres, & iettons inſenſiblement & à loiſir dans leurs ames les ſemences de la Foy, en leur expliquant dans ces recits d'hiſtoires nos myſteres, & les merueilles de noſtre Religion.

Qui n'admireroit la bonté de Dieu qui ſe ſert pour le bien de ces pauures Infideles, des meſmes moyens que le diable employoit pour les ſeduire? Le ſonge qui eſtoit le Dieu & le grand Maiſtre de ces peuples en ayant ſouuent porté pluſieurs deuant la Predication de [144] l'Euangile à la pratique des vertus Morales, a meſme fait embraſſer la Foy à quelques-vns; & vn des deux Peres employez à Onnontagé mande qu'vne ieune fille, ſur l'eſprit de laquelle ſes exhortations ne pouuoient auoir aucun effect, a eſté conuertie par vn ſonge, qui luy a, dit-elle, fait voir dans le Ciel la verité des choſes qu'on leur preſche.

The custom observed by these Nations, of giving one another each year friendly presents in the [143] Councils and public Assemblies, will afford us on those occasions, when giving and receiving public presents, a favorable opportunity for explaining our mysteries, instead of reciting things that are passed and are the most remote from memory, as they do in performing those ceremonies.

In the same manner, also, we take advantage of the custom followed by the relatives and elders, of meeting during the night after a funeral, to relate stories of olden times. We turn their curiosity to advantage on such occasions; imperceptibly and at leisure, we cast the seeds of the Faith into their souls, by explaining to them in the relation of those stories our mysteries, and the marvels of our Religion.

Who would not admire the goodness of God, who, for the welfare of these poor Infidels, makes use of the same means as the devil did to seduce them? Dreams — which constituted the God and the great Master of those peoples, and which frequently, before the Preaching of [144] the Gospel, had led many to the practice of Moral virtues — have even caused some to embrace the Faith. One of our two Fathers who are employed at Onnontagé writes us, that a young girl, upon whose mind his exhortations had no effect, was converted by a dream, — which, she says, showed her in Heaven the truth of what we preach to them.

Nevertheless, our labors are not unhindered by obstacles; and the Gospel finds there enemies who contend against it, in order that the victories of the Faith may be real victories. For, not only do the warlike and impetuous nature, the unbounded

Cependant nos trauaux ne ſont pas ſans obſtacles, & l'Euangile trouue là ſes ennemis qui la combattent, afin que les victoires de la Foy ſoient de veritables victoires. Car outre que l'humeur guerriere & boüillante, l'extreme libertinage & les courſes continuelles de la ieuneſſe retardent la conuerſion de ce païs; le diable y renouuelle toutes les calomnies dont il s'eſtoit autres-fois ſerui auec plus de ſuccez, pour nous mettre mal dans les eſprits des Hurons, & fruſtrer les trauaux des Peres de noſtre Compagnie des fruits qu'ils en attendoient.

Noſtre Compagnie qui tâche d'imiter celuy dont elle a l'honneur de porter le nom, & au ſeruice duquel elle s'employe [145] par toutes les contrées du monde, fait gloire d'eſtre comme luy attaquée de calomnies. Auſſi s'en trouue-t'il par tout en grand nombre qui luy procurent cét honneur, qui, quoy qu'il luy ſoit d'ordinaire auantageux, empeſche neantmoins quelques-fois les fruicts qu'elle fait dans l'Egliſe. Mais il eſt aſſez difficile de trouuer des calomnies plus groſſieres que celles que l'eſprit de menſonge ſuggere à ces pauures Sauuages. On nous y accuſe de les exhorter ſouuent au Paradis pour les y brûler à noſtre aiſe: & il s'en trouue quelques-vns qui diſent eſtre reſſuſcitez, & auoir eſté teſmoins de tout cela.

Mais vne ſeule femme en a peu trouuer, quoy qu'en petit nombre, d'aſſez foibles, pour eſtre intimidez par ces ſortes de reſueries. Nous taſchions de diſpoſer au Bapteſme & à la mort cette pauure Infidelle qui auoit la machoire démiſe, lors qu'elle tomba en ſyncope, & bien-toſt apres reuenant à foy, conta des nouuelles de l'autre monde. Elle auoit, diſoit-elle, eſté menée au pays des ames des François, mais eſtant

licentiousness, and the continual raids of the young men delay the conversion of the country, but the devil repeats there also all the calumnies which he formerly employed, with more success, to give the Hurons a bad opinion of us, and to prevent our Fathers from deriving from their labors the fruits that they expected therefrom.

Our Society, which endeavors to imitate him whose name it has the honor to bear, and in whose service it has employed itself [145] in every country of the world, glories in being assailed by calumnies as he was. Thus, there are everywhere a great many who confer upon it that honor, which, although it is usually advantageous to it, nevertheless sometimes prevents the fruits that it seeks to bring forth in the Church. But it is difficult to find grosser calumnies than those which the spirit of falsehood suggests to these poor Savages. We are frequently accused of exhorting them to strive for Paradise, in order to burn them there at our leisure; and there are some who say that they have risen from the dead and have witnessed all that.

A single woman has been able to find some, though few in number, weak enough to be intimidated by dreams of that kind. While endeavoring to prepare for Baptism and for death, that poor Pagan woman, whose jaw was dislocated, she fell into a swoon, and, on recovering consciousness soon after, she related news of the other world. She had been taken, she said, to the land where the souls of the French go; but, as she was [146] preparing to enter, she saw a bluish smoke rising from the center of Paradise, which caused her to mistrust what was going on. Then, at two different times, she looked more

[146] preſte d'entrer, elle vit vne fumée bluaſtre qui s'eleuoit du milieu du Paradis, & qui luy donna de la defiance de ce qui s'y paſſoit: regardant en ſuite par deux diuerſes fois plus attentiuement, elle auoit veu pluſieurs de ſes compatriotes que les François bruſloient auec de grandes huées: ce qui l'auoit obligée de s'eſchaper des mains de ceux qui la conduiſoient au ciel, & de reuenir en vie, pour euiter vn pareil traitement, & donner aduis au public du danger qu'il y auoit de croire les François.

Nous n'auons pas tant de peine à nous purger de ces reproches ridicules, qu'à détromper le peuple des bruits que font courir quelques Hurons Apoſtats qui attribuent à la Foy toutes les guerres, les maladies & les ruynes du pays; & apportent leur propre experience pour confirmation de leurs impoſtures, aſſeurant que leur changement de Religion a cauſé le changement de leur fortune, & que leur Bapteſme a eſté ſuiuy auſſi-toſt de toutes les miſeres poſſibles. Les Hollandois, diſent-ils, ont maintenu les Iroquois, en les laiſſant viure [147] à leur mode, comme les Robbes noires ont perdu les Hurons en leur preſchant la foy. Enfin ils apportent pour la meilleure de leurs preuues l'exemple d'vne Cathecumene d'Onnontaghé, qu'ils diſent eſtre tombée malade à noſtre abord, & auoir eſté enſorcelée auec du poil d'vn chien de Kebec, ainſi que le Sorcier du pays l'auoit enfin découuert, apres auoir long-temps examiné les cauſes de ſa maladie.

Cette calomnie fit moins d'impreſſion ſur les eſprits que celle que le Diable ſuſcita contre le Pere qui partit l'Hyuer dernier d'Onnontaghé pour nous venir querir: car ſon voyage fit croire que la grande

attentively, and saw several of her countrymen being burned by the French amid loud shouting. This had induced her to escape from the hands of those who were leading her to heaven, and to return to life, in order to avoid similar treatment, and to warn the public of the danger that lay in believing the French.

We have not so much trouble to clear ourselves of such ridiculous reproaches, as we have to disabuse the people of the rumors spread by some Huron Apostates, who attribute to the Faith all the wars, diseases, and calamities of the country. They allege their own experience in confirmation of their imposture; they assert that their change of Religion has caused their change of fortune; and that their Baptism was at once followed by every possible misfortune. The Dutch, they say, have preserved the Iroquois by allowing them to live [147] in their own fashion, just as the black Gowns have ruined the Hurons by preaching the faith to them. Finally, they mention as their most convincing proof the case of a Catechumen, a woman of Onnontaghé; she fell ill, they say, on our arrival, having been bewitched by the hair of a dog from Kebec, as was discovered by the Sorcerer of the country after endeavoring for a long while to ascertain the cause of the illness.

This calumny made less impression on their minds than the one instigated by the Devil against the Father who started last Winter from Onnontaghé to come for us; his journey gave rise to the belief, that the great mortality which then prevailed in the country was due to his search for souls, a box full of which he wished to take along with him. Although their traditional belief that Souls issue forth from their bodies from time to time, especially a short

mortalité qui eſtoit alors en ce pays-là, eſtoit cauſée par la recherche des ames qu'il faiſoit, en voulant emporter vne caiſſe toute pleine. Neantmoins, quoy que l'opinion qu'ils ont par tradition que les Ames ſortent de temps en temps de leurs corps, ſur tout vn peu deuant la mort, ſemblaſt fauoriſer cette impoſture, ce bruit ſe diſſipa bien-toſt de ſoy-meſme, & n'eut aucune ſuite faſcheuſe.

[148] Ainſi peut-on voir que les obſtacles ſont bien moindres que les moyens que nous auons là d'auancer la Foy, qui ſeroient plus grands, ſi la compaſſion & la charité des gens de bien eſtoit plus grande: car vn des fruicts les plus remarquables qu'on pourroit faire en ce pays, ſeroit de racheter des captifs Chreſtiens qui ſont entre les mains des Iroquois; ce qui ſeroit vtile non ſeulement au ſalut des Ames & des corps de ces pauures eſclaues, mais auſſi à la conuerſion des Iroquois; qui ſont rauis par ces exemples. Il ne faut que découurir aux perſonnes zelées la miſere des Hurons & des autres captifs, pour les porter à vne liberalité proportionnée à la pitié qu'ils en auront.

Les Iroquois ont trois ſortes de captifs, dont les premiers ayant ſubi de leur gré le ioug des vainqueurs, & pris parti parmi eux, ſont deuenus chefs de famille, apres la mort de leurs Maiſtres, ou ſe ſont mariez. Quoy qu'ils meinent vne vie aſſez douce, ils ſont conſiderez comme eſclaues & priuez de voix actiue & paſſiue aux Conſeils publics: Les [149] autres décheus dans l'eſclauage apres auoir eſté les plus opulents & les plus conſiderez de leurs bourgs, n'ont de leur Maiſtre pour recompenſe de leurs trauaux & de leurs ſueurs continuelles, que la nourriture

while before death, seemed to favor that delusion, this rumor, nevertheless, soon disappeared of its own accord, and had no unpleasant consequences.

[148] Thus it is seen that the obstacles are far less than the means which we have for advancing the Faith in those regions. And these means would be more considerable if the compassion and charity of good people were greater; for one of the most important fruits that could be gathered in this country would be the redemption of the Christian captives in the hands of the Iroquois. It would be useful, not only in saving the Souls and the bodies of those poor slaves, but also in converting the Iroquois, who are attracted by such examples. It is only necessary to make known to zealous persons the misery endured by the Huron and other captives, to induce them to display a liberality equal to the pity that they will feel for them.

The Iroquois have three classes of captives. The first are those who, having willingly submitted to the yoke of the conquerors and elected to remain among them, have become heads of families after the deaths of their Masters, or have married. Although they lead a tolerably easy life, they are looked upon as slaves, and have no voice, either active or passive, in the public Councils. The [149] second class are those who have fallen into slavery after having been the richest and the most esteemed in their own villages, and who receive no other reward from their Masters, in exchange for their ceaseless labor and sweat, than food and shelter. But the fate of the third class is much more deplorable; it consists chiefly of young women or girls, who, because they have not yet found a husband among the Iroquois, are

& le couuert. Mais le fort des derniers eſt bien plus deplorable: ce ſont la pluſpart des ieunes femmes ou filles, leſquelles n'ayant peu trouuer party parmy les Iroquois, ſont inceſſamment expoſées au danger de perdre l'honneur ou la vie par la lubricité brutale, ou par la cruauté de leurs Maiſtres ou de leurs Maiſtreſſes. Tous les moments leur ſont à craindre; leur repos n'eſt iamais ſans inquietude & ſans danger, leurs moindres fautes n'ont point d'autre chaſtiment que la mort; & leurs actions les plus innocentes & les plus ſainctes peuuent paſſer pour fautes: Quand vn Barbare a fendu la teſte à ſon eſclaue d'vn coup de hache, c'eſt vn chien mort, dit-on, il ne faut que le ietter à la voirie. C'eſt ainſi qu'vne pauure Chreſtienne captiue appellée Magdelaine fut guerie d'vne maladie qui la faiſoit languir, par ſa Maiſtreſſe, [150] qui la maſſacra auec autant d'inhumanité qu'elle auoit auparauant fait paroiſtre de bonté, en l'adoptant pour ſa mere. Nous n'auons que trop d'exemples de cette nature, & Dieu veüille tellement exciter la compaſſion de ceux à qui il a fait largeſſe des biens de la terre pour acquerir ceux du ciel, que leur liberalité tirant ces pauures captifs de ces dangers ſi grands & ſi manifeſtes, nous ne puiſſions plus les années prochaines en raconter de ſemblables.

constantly exposed to the danger of losing their honors or their lives through the brutal lechery or cruelty of their Masters or Mistresses. Every moment is one of dread for them; their rest is never free from anxiety and danger; the only punishment for even their slightest faults is death; and their most harmless and most holy actions may be considered as faults. When a Barbarian has split the head of his slave with a hatchet, they say: "It is a dead dog; there is nothing to be done but to cast it upon the dunghill." Thus a poor Christian captive called Magdelaine, afflicted with a consumptive disease, was cured by her Mistress, [150] who killed her with as much inhumanity as she had previously manifested kindness toward her, when she adopted her as her mother. We have but too many examples of this nature. May God be pleased so to excite the compassion of those upon whom he has conferred an abundance of earthly goods, in order that they may acquire heavenly blessings, that, their liberality having delivered those poor captives from so great and such manifest dangers, we may be unable in the coming years to relate similar instances.

CHAPITRE XV.

DES PREMIERES SEMENCES DE LA FOY PARMI LES IROQUOIS.

QVOY que les deux Peres qui hyuernerent à Onnontaghé dés l'année 1656. y fuſſent allez comme Ambaſſadeurs, pluſtoſt que comme Predicateurs de l'Euangile: ils ne laiſſerent pas déslors de ietter les diuines ſemences dans ces terres en friche, & de les diſpoſer à faire la paix auec Dieu, en les portant [151] à ſe reconcilier auec les hommes. Ils ſe ſeruirent de la facilité qu'ils trouuerent de pouuoirs ſans choquer les eſprits, enſeigner la doctrine Chreſtienne, faire les prieres dans vne petite Chapelle, & baptiſer les enfans. Mais ils n'vſoient que moderément de leur zele, pour gaigner les occaſions de l'exercer par apres auec plus de liberté, & ouurir vne plus grande porte à l'Euangile, en moyennant l'accord auec les François.

Ce fut donc l'Eſté ſuiuant que les Peres s'eſtant eſtablis, declarerent ouuertement la guerre à l'Infidelité non ſeulement dans Onnontaghé, mais auſſi dans tous les autres pays des Iroquois, où ils ont peu auoir accez. En ſorte que ſeize ou dix-ſept Nations differentes de pays, de mœurs & de langage, auſquelles ils ont porté le flambeau de la Foy, ont ouuert les yeux aux veritez qu'ils leur ont annoncées: & Dieu qui a ramaſſé de quatre cens lieuës loin des enuirons ces captifs de pluſieurs nations pour leur

CHAPTER XV.

OF THE FIRST SEEDS OF THE FAITH SOWN AMONG THE IROQUOIS.

ALTHOUGH the two Fathers who passed the winter at Onnontaghé in the year 1656 had gone there as Ambassadors rather than as Preachers of the Gospel, they did not fail from that very moment to sow the divine seed in those uncultivated lands, and to dispose them to make peace with God by inducing them [151] to become reconciled with men. They took advantage of the facility with which, without offending them, they could teach the Christian doctrine, hold prayers in a small Chapel, and baptize the children. But they exercised their zeal only with moderation, in order to obtain afterward opportunities of displaying it more freely, and of opening a wider door to the Gospel by procuring peace with the French.

Therefore, in the following Summer, after the Fathers were established, they openly declared war against Paganism, not only in Onnontaghé, but also in all the other Iroquois countries to which they could obtain access. Sixteen or seventeen Nations, differing in country, in customs, and in language, to whom they bore the light of the Faith, have opened their eyes to the truths that were preached to them. And God, who has, from a distance of four hundred leagues around, gathered those captives of various nations to make them share the freedom of his

faire part de la liberté de ſes enfans, leur rend l'Iroquois, qui eſt la langue ſeule dans laquelle on les preſche, [152] aſſez intelligible pour en eſtre inſtruits dans nos myſteres.

Mais on remarque dans les Onnontagheronnons plus de ferueur que dans tous les autres, & plus d'inclination pour le Chriſtianiſme, auquel ils ſe maintiennent auec autant de conſtance qu'ils ont eu de zele en s'y attachant; les menaces & la crainte de la mort ne les en pouuant ſeparer. Ainſi vne fille des plus conſiderables d'Onnontaghé, qui eſtoit fort malade, meſpriſant les diſcours d'vne meſchante femme, qui vouloit luy perſuader que ſon bapteſme ayant cauſé ſa maladie, les viſites de la Robe noire acheueroient de la faire mourir; attendit à declarer au Pere cette tentation, apres auoir receu ſes Inſtructions & acheué ſes prieres.

Vne captiue Huronne nommée Thereſe, qui auoit deuant ſon eſclauage eſté de bonne famille, & tenu rang de Princeſſe, fit encore paroiſtre plus de generoſité, lors qu'vne indiſpoſition ne luy ayant pas permis d'obeïr au commandement que ſon Maiſtre luy auoit fait d'aller querir de la viande à vne iournée [153] loin, & attendant d'heure en heure le coup de la mort, dont le Barbare furieux l'auoit menacée, & dont elle ſembloit ſi aſſeurée, que chacun la conſideroit déja comme morte; elle eut tant de courage & de confiance en nos myſteres, qu'apres s'eſtre confeſſée auec les ſentiments d'vne Ame tout à fait Chreſtienne, elle s'en alla auſſi-toſt pleine de joye trouuer ſon tyran & le prier qu'il haſtaſt la mort qu'il luy auoit deſtinée, puis qu'il ne luy pouuoit rendre vn meilleur office. Le Barbare ſurpris auſſi bien que

children, renders the Iroquois language, the only one in which we preach, [152] sufficiently intelligible to them to enable them to be instructed in our mysteries.

But we observe in the Onnontagheronnons more fervor and a greater leaning toward Christianity than in all the others, and they are as constant in the faith as they were zealous in attaching themselves to it. Threats and the fear of death could not sever them from it. Thus the daughter of one of the notables of Onnontaghé, when very ill, refused to listen to a wicked woman who tried to persuade her that, as her baptism had caused her illness, the visits of the black Gown would accomplish her death; she waited to tell the Father of that temptation, until she had received his Instructions and finished her prayers.

A Huron captive named Therese — who before her slavery had belonged to a good family, and had held the rank of Princess — manifested still greater courage. An indisposition prevented her from fulfilling a command of her Master, namely, to go and bring some meat from a distance of a day's journey. [153] She awaited from hour to hour the death-blow with which the furious Barbarian had threatened her, and which she was so sure to receive that every one already looked upon her as dead. Such was her courage, and her confidence in our mysteries, that, after confessing herself with all the sentiments of a truly Christian Soul, she went at once full of joy to her tyrant, and begged him to hasten the death that he had intended for her, because he could not render her a better service. The Barbarian, as well as all those who were present, was surprised at such boldness; and from that moment he felt more shame for

tous les affiſtans de cette hardieſſe, eut dés lors plus de confuſion de ſon mauuais deſſein que d'enuie de l'executer: tant la magnanimité Chreſtienne a d'aſcendant ſur les eſprits.

Il n'eſt pas croyable combien les exemples de generoſité ſont puiſſants pour gaigner ces Infidelles. La hardieſſe que les Peres qui les inſtruiſent témoignent, allant ſans changer de viſage dans les bourgs & les cabanes, où on leur dit que la mort & les ſupplices les attendent; cauſe autant de fruict dans les Ames que d'admiration dans les eſprits, [154] & a eu tant de pouuoir ſur les cœurs des Anciens & des Capitaines, qui témoignoient au commencement toute l'indifference poſſible pour nos myſteres, qu'il y en a maintenant quelques-vns d'entre eux; Catechumenes cachez, & quelques autres qui font profeſſion ouuerte de la Foy, ſans qu'aucun d'eux s'oppoſe au progrez de l'Euangile. Il eſt vray que l'exemple funeſte de Hondiataraſe doit les en deſtourner. Ce pauure mal-heureux eſtoit vn homme d'eſprit & d'intrigue, qui faiſoit vne partie des affaires du pays, parloit le mieux dans les Conſeils, & auoit ſeul d'entre tous les Anciens oſé s'oppoſer ouuertement à l'Euangile, entrer en diſpute ſur nos myſteres, & deffendre les Fables du pays. Mais Dieu ſceut bien renuerſer cet obſtacle de ſa gloire, & punir les blaſphemes de cet inſolent. Vn ſien neueu qui croioit en auoir receu quelque iniure luy fendit la teſte d'vn coup de hache, au lieu meſme où on deuoit planter la Croix qu'il vouloit renuerſer, & au temps que les Peres partoient de Kebec, pour y venir eſtablir leur demeure.

[155] Si Dieu a fait paroiſtre ſa Iuſtice en cet exemple, il a fait voir ſa miſericorde infinie en pluſieurs

his evil design than desire to carry it out. So great is the ascendency that Christian magnanimity has over minds.

It is incredible what a powerful effect examples of courage have in winning over these Infidels. The bravery displayed by the Fathers who teach them — going, without changing countenance, into villages and cabins, where they are told that death and torture await them — produces as much fruit in their Souls as admiration in their minds. [154] It has made so deep an impression on the hearts of the Elders and Captains, — who, at the outset, manifested every possible indifference to our mysteries, — that now some of them are Catechumens in secret, and others openly profess the Faith, while not one of them opposes the progress of the Gospel. It is true, the fatal example of Hondiatarase serves them as a warning. That poor wretch was a man of ability and intrigue; he had charge of a portion of the affairs of the country, and spoke best in the Councils; he alone, among all the Elders, had ventured openly to oppose the Gospel, to enter into a dispute about our mysteries, and to defend the Myths of the country. But God knew how to remove that obstacle to his glory, and how to punish the blasphemies of that insolent man. A nephew of his, who believed himself injured by him, split his head with a hatchet, on the very spot where we were to erect the Cross that he wished to overthrow, and at the very moment when the Fathers started from Kebec to come and establish their residence here.

[155] If God has manifested his Justice in that instance, he has displayed his infinite mercy in many others. For a long while the Father could produce

autres. Le Pere ne pouuant rien depuis long-temps ſur l'eſprit d'vne femme ſuperbe & hautaine auſſi difficile à conuertir que ſon frere Iean-Baptiſte Achiongeras s'eſtoit monſtré docile aux lumieres de l'Euangile, ayant eu l'honneur d'eſtre le premier Chreſtien de ſon pays: il eut recours à Saincte Magdelaine auec tant de ſuccez, que la Pechereſſe conuertie dés le ſecond iour de la neufuaine, venant demander le Bapteſme, y receut le nom de ſa bien-faictrice.

Le meſme Pere ayant aduis qu'vne Huronne Chreſtienne fort malade eſtoit depuis vingt quatre iours dans le milieu d'vn bois où elle auoit eſté conduite par quelques perſonnes qui luy eſtoient affectionnées, pour la ſauuer de la cruauté de ſon Maiſtre; il s'y tranſporta auſſi-toſt & n'y trouua pas la Chreſtienne, mais vne autre pauure femme Infidelle auſſi fort malade, qu'il luy fut ſi aiſé de conuertir & d'inſtruire, qu'elle demanda & receut auſſi-toſt le Bapteſme. [156] Heureuſe! d'auoir fait vne rencontre ſi impreueuë de la vie de l'ame deux iours auant ſa mort corporelle, & d'auoir appris ſi à propos le moyen de reparer la petite perte qu'elle alloit faire, par le gain du plus grand threſor, ou pluſtoſt de l'vnique threſor qui ſoit au monde.

Vne autre pauure femme de la Nation des Chats, condamnée par ſes Maiſtres à eſtre deliurée par vne mort ſanglante d'vne eſpece d'hydropiſie dont elle eſtoit trauaillée depuis quelque temps, receut preſque à meſme temps la gueriſon du corps & de l'Ame; car vne de ſes parentes ayant prié le Pere de l'aller voir, il la deliura du danger de ſa maladie & de la cruauté de ſes Maiſtres, la gueriſſant en deux heures, en luy faiſant prendre des pignons d'Inde, & la diſpoſa en ſuite au Bapteſme.

no effect on the mind of a proud and haughty woman, who was as difficult to convert as her brother Jean Baptiste Achiongeras had proved docile to the light of the Gospel,— he who had had the honor of being the first Christian of his country. He had recourse to Saint Magdalene with such success that, on the second day of the novena, the converted Sinner came to ask for Baptism, and received the name of her benefactress.

The same Father learned that a Christian Huron woman, who was very ill, had been for twenty-four days in the midst of a wood; she had been taken thither by some persons who had an affection for her, to save her from the cruelty of her Master. He proceeded there at once, and found, not the Christian, but another, a poor Pagan woman, also very ill, who was so easily instructed and converted that she asked for and at once received Baptism. [156] Happy was she to find so unexpectedly the life of the soul two days before the death of the body; and to learn so opportunely the means of retrieving the slight loss which she was about to experience by gaining the greatest, or rather the only, treasure in the world.

Another poor woman, of the Cat Nation, was condemned by her Masters to be delivered by a bloody death from a kind of dropsy that had afflicted her for some time. Her body and her Soul were cured almost simultaneously. One of her relatives begged the Father to go and see her, and he delivered her from the danger of her illness and the cruelty of her Masters; he cured her in two hours, by making her take some *pignons d'Inde*,[22] and then by preparing her for Baptism.

Dieu qui tourne tout à l'auantage de ſes Eleuz, ſe ſeruit d'vne façon auſſi admirable de la curioſité d'vne femme d'Onnontaghé, laquelle ne s'eſtant tranſportée à Gannentaa que pour voir nos François, entra par rencontre dans [157] la maiſon auec les Catechumenes, & prenant part aux petites charitez que nous y faiſions, en prit encore dauantage à nos Inſtructions: en ſorte qu'elle preſenta ſa fille pour eſtre baptiſée, & demanda à prier Dieu parmy les Catechumenes.

God, who turns all things to the advantage of his Elect, used in as admirable a manner the curiosity of a woman of Onnontaghé. She went to Gannentaa solely to see our French people and entered, by chance, [157] the house with the Catechumens; she participated in the little charities that we practice there, and still more in our Instructions. Thus it happened, at length, that she brought her daughter to be baptized, and asked to be allowed to pray to God among the Catechumens.

CHAPITRE XVI.

DE LA PUBLICATION DE LA FOY AUX IROQUOIS OIOGOENHRONNONS.

AIANT adopté incontinent apres noſtre arriuée au pays, les Onnontagehronnons pour freres, & les Oiogoenhronnons, & les Onneiouthronnons pour enfans, il fallut pour garder les formes de cette alliance, nous tranſporter chez eux, pour leur faire nos preſens; ainſi que nous ſerons obligez de faire tous les ans, pour leur rendre noſtre parenté plus vtile & plus ſouhaitable. Cette neceſſité ne nous peut eſtre que tres-agreable, puis qu'elle nous fournit les moyens de leur annoncer [158] l'Euangile en leur faiſant nos preſents, ainſi que nous auons heureuſement commencé.

Ce fut à ce deſſein que les Peres Chaumont & Menart partirent ſur la fin du mois d'Aouſt de l'année 1656. pour Oiogoen, où eſtant arriuez deux iours apres, & y ayant fait quelque ſeiour, le Pere Chaumont en partit pour Sonnontoüan, y laiſſant le Pere Menart, qui trauaille aux fondemens de cette Egliſe naiſſante. Voici ce qu'il nous en mande.

L'auerſion de la Foy & de nos perſonnes que les Hurons auoient donnée aux naturels du pays, leur perſuadant que nous portions auec nous la maladie & le malheur du pays où nous entrions, nous fit ici receuoir auec vn accueil aſſez froid, & rendit mépriſables les preſens que nous fiſmes pour la Foy. Cependant les Anciens qui pour leur intereſt temporel

CHAPTER XVI.

OF THE PREACHING OF THE FAITH TO THE OIOGOENHRONNON IROQUOIS.

IMMEDIATELY after our arrival in the country, we had adopted the Onnontagehronnons as brothers, and the Oiogoenhronnons and Onneiouthronnons as children; and, in order to observe the forms of that alliance, we had to go to their land to give them our presents. We shall be obliged to do so every year, to make our kinship more useful and more desirable to them. This necessity can only be most agreeable to us, because it gives us the means of preaching [158] the Gospel to them while giving them our presents, as we have happily commenced to do.

With that object in view, Fathers Chaumont and Menart started, at about the end of August of the year 1656, for Oiogoen, where they arrived two days later. After remaining there some time, Father Chaumont went to Sonnontouan, leaving at the former place Father Menart, who is working at the foundation of that nascent Church. This is what he writes us about it.

"The aversion to the Faith and to our persons that the Hurons had excited in the minds of the natives of the country, by leading them to believe that we carried disease and misfortune into every region that we entered, caused us to be received with a rather cold welcome, and the presents which we

ne vouloient pas rompre auec nous, croyant que l'eſſay de la Foy ne ſeroit pas dangereux ſur la vie de leurs eſclaues, nous firent baſtir quatre iours apres noſtre arriuée vne Chapelle, à laquelle ils s'emploierent eux-meſmes [159] de telle ſorte, qu'elle fut en deux iours en eſtat d'y receuoir les Chreſtiens. L'ayant tapiſſée des plus belles nattes, i'y expoſé l'Image de noſtre Seigneur, & celle de Noſtre-Dame: Ce fut vn ſpectacle dont la nouueauté ſurprit ſi fort nos Barbares, qu'ils venoient en foule pour le conſiderer, & remarquer le viſage & l'action des deux Images. I'eus ſans ceſſe alors occaſion de leur expliquer nos myſteres, lors qu'ils me faiſoient diuerſes queſtions ſur les Images, en ſorte que ie ne faiſois chaque iour qu'vn Catechiſme, qui duroit depuis le matin iuſqu'au ſoir. Ce qui appriuoiſa les eſprits de telle ſorte, que nous euſmes en peu de iours pluſieurs Neophytes, non ſeulement des Hurons & des eſclaues, mais auſſi des naturels du pays.

Pluſieurs m'apportoient leurs enfans pour les baptiſer, & m'aidoient à leur apprendre les Prieres en les leur repetant auec moy: Et la grace fit en peu de temps de ſi merueilleux changemens, que les petits enfans qui m'auoient au commencement pour le plus ordinaire [160] objet de leurs railleries & de leurs huées, me rendoient par apres les offices de bons Anges, me conduiſant dans les cabanes, m'attendant aux lieux où ie m'arreſtois; & me diſant les noms des enfans que ie baptiſois, auſſi bien que ceux de leurs parens; ce que ces Barbares ont couſtume de nous celer ſoigneuſement, croiant que nous eſcriuons leurs noms, pour les auoir en France, & y procurer leur mort par magie.

gave for the Faith to be despised. However, the Elders — who from motives of temporal interest did not wish to break with us, and who thought that a trial of the Faith would not be dangerous to the lives of their slaves — caused, four days after our arrival, a Chapel to be built. They themselves worked at it [159] so assiduously that in two days it was finished and in a condition to receive the Christians. After having carpeted it with the finest mats, I hung up in it the Picture of our Lord and that of Our Lady. The novelty of the spectacle so astonished the Barbarians, that they came in crowds to gaze at it, and to observe the faces and the expression of the two Pictures. I then had continual opportunities of explaining our mysteries to them, as they asked various questions about the Pictures; in fact, I held but one Catechism each day, which lasted from morning till night. This so familiarized their minds that in a few days we had several Neophytes, not only among the Hurons and the slaves, but also among the natives of the country.

"Many brought me their children to be baptized, and assisted me in teaching them their Prayers by repeating them with me. In a short time, grace produced such a wonderful change that the little children, who at the beginning generally made me [160] the butt of their jests and hootings, afterward rendered me the services of good Angels. They introduced me into the cabins; they waited for me at the places where I stopped, and they told me the names of the children whom I baptized, as well as those of their parents. These names the Barbarians are in the habit of carefully concealing from us, because they think that we write them down to send

La prouidence de Dieu me pourueut de trois Maiſtres excellens pour apprendre la langue: ils eſtoient tous trois freres, originaires du pays, & d'vn excellent naturel: la bonté auec laquelle ils m'inuitoient ſouuent chez eux, & la patience & l'aſſiduité auec laquelle ils m'inſtruiſoient, me mirent bien-toſt en eſtat de les inſtruire eux meſmes, & de leur apprendre nos myſteres, en leur faiſant voir quelques Images, dont ils eſtoient curieux au poſſible.

Le premier adulte que ie iugé capable du Bapteſme, fut vn vieillard âgé de quatre-vingts ans, lequel ayant eſté touché de Dieu, en m'entendant inſtruire [161] vn Chreſtien, me fit appeller deux iours apres, eſtant, ce ſembloit malade à l'extremité. Ie ne fis pas de difficulté de luy accorder le Bapteſme, trouuant en luy toutes les diſpoſitions d'vne Ame choiſie pour le ciel, au chemin duquel il a encore eu depuis loiſir de ſe diſpoſer.

Le ſecond que ie baptiſay, fut vn eſtropiat qui auoit le viſage couuert d'vn chancre, qui faiſoit horreur à la veuë. Ce pauure affligé receut ma viſite auec autant de ioye qu'il l'auoit ſouhaittée auec ardeur, & s'appliqua de ſi bonne ſorte à retenir les prieres & les inſtructions; que ie luy conferay peu de temps apres le Bapteſme dans noſtre Chapelle. Peut-eſtre que ces graces que Dieu luy a fait, ſont des fruicts de la charité qu'il eut autresfois pour les Peres Brebeuf & l'Allemant. Il m'a dit qu'il auoit eſté teſmoin de leur mort, & que s'eſtant acquis du credit par ſa vaillance parmy ſes compatriotes en cette iournée, où il auoit tué huict Hurons de ſa main, & en auoit fait cinq autres priſonniers, il auoit eu compaſſion de ces [162] deux Peres captifs; &

them to France and there procure their death by magic.

"God's providence supplied me with three very good Masters for learning their language. They were three brothers, natives of the country, and of excellent character. The kindness with which they frequently asked me to their homes, and the patience and assiduity with which they taught me, soon enabled me to instruct them, and to teach them our mysteries by showing them some Pictures, about which they evinced the greatest possible curiosity.

"The first adult whom I deemed worthy of Baptism was an old man eighty years of age. His heart was touched by God on hearing me instruct [161] a Christian, and he sent for me two days afterward,—being, it seemed, sick unto death. I did not hesitate to administer Baptism to him; for I found in him all the dispositions of a Soul destined to heaven, on the road to which he still has some leisure to prepare himself.

"The second whom I baptized was a maimed warrior, whose face was covered with a canker horrible to look at. This poor afflicted man received my visit with as much joy as he had ardently desired it, and applied himself so well to learning the prayers and the instructions that I shortly afterward administered Baptism to him in our Chapel. Perhaps the graces that God has granted to him are the fruits of the charity that he formerly displayed toward Fathers Brebeuf and l'Allemant. He told me that he had been an eye-witness of their death; that—as he had acquired some influence among his countrymen by his bravery on that day, having killed eight Hurons with his own hand, and made five others

qu'il les auoit obtenu des Anniehronnons moyennant deux beaux colliers de Pourcelaine, à deſſein de nous les renuoyer; mais que bien-toſt apres on luy auoit rendu ces preſents, pour retirer les deux priſonniers, & les bruſler auec toute la fureur imaginable.

Ce pauure Lazare que i'ay ainſi nommé au Bapteſme, eſt fort conſideré dans le bourg, & le premier appuy que Dieu a voulu donner à cette petite Egliſe, qu'il augmente ſans ceſſe, en attirant d'autres à la Foy, par la ferueur de ſes diſcours & de ſes exemples.

L'ennemi de l'Euangile ne pouuant en ſouffrir les progrez, n'a pas manqué de calomnies pour les troubler. On accuſe noſtre Foy d'eſtre homicide de tous ceux qui la profeſſent: & la mort de quelques Chreſtiens d'Onnontagé ayant ſeruy d'occaſion à cette erreur des Barbares, le diſcours qu'vn Capitaine ennemi de noſtre Religion fit dans vne aſſemblée ſeruit à les abuſer dauantage: en ſorte que non ſeulement pluſieurs des naturels du pays, iugeant qu'il [163] eſtoit plus ſeur de croire ce que diſoit cet homme d'authorité parmi eux, que d'adjouſter foy à l'experience toute contraire, dont ſe ſeruoient nos anciens Hurons, me prierent de trouuer bon qu'ils ceſſaſſent d'aſſiſter aux prieres, iuſqu'à ce que la crainte qu'ils auoient de moy, fuſt diminuée: mais encore on accuſoit la Foy des François de tous les maux dont le public ou les particuliers ſembloient eſtre affligez. C'eſt ce qu'vn Apoſtat taſchoit de perſuader à ces Barbares, nommant les Hollandois pour les garands de ce qu'il diſoit, quand il aſſeuroit que les enfans des Iroquois mouroient deux ans apres leur Bapteſme, & que les Chreſtiens, ou ſe rompoient

prisoners — he had had compassion on the [162] two captive Fathers, and had obtained them from the Anniehronnons in exchange for two fine collars of Porcelain beads, with the view of sending them back to us; but that soon afterward they had returned him his presents, had taken the two prisoners from him, and had burned them with all the fury imaginable.

"That poor Lazarus, whom I so named in Baptism, is highly respected in the village, and is the first prop that God has been pleased to give to this little Church, which is constantly increasing, for he attracts others to the Faith by the fervor of his discourses and of his example.

"The enemy of the Gospel, who cannot bear to witness its progress, has not failed to assail it with calumnies, in order to arrest its course. Our Faith is accused of killing all who profess it. The death of some Christians of Onnontagé gave rise to this delusion on the part of the Barbarians, and a speech delivered at a meeting by a Captain who is hostile to our Religion served to mislead them still more. Hence, not only did some natives of the country — who considered it [163] safer to believe that man in authority among them, than to place any faith in the quite contrary experience of our old Hurons — not only did they beg me to excuse them from attending the prayers until their dread of me should decrease; but they also accused the Faith of the French of being responsible for all the ills with which the whole people or individual persons seemed to be afflicted. That is what an Apostate tried to make those Barbarians believe, naming the Dutch as his authority for what he said. He asserted that the children of the Iroquois died two years after their

la iambe, ou ſe bleſſoient le pied d'vne eſpine, ou deuenoient ethiques, ou vomiſſoient l'ame auec le ſang, ou eſtoient attaquez de quelque autre malheur inſigne.

Si noſtre reputation eſt ici maltraittée, noſtre vie n'y eſt pas plus en ſeureté. Vn guerrier de ma connoiſſance eſtant venu loger dans noſtre cabane, ne nous donna pas peu d'exercice: car [164] eſtant entré trois nuits de ſuite dans vne eſpece de poſſeſſion qui le rendoit furieux, il témoignoit en vouloir à ma vie, & il m'euſt ſans doute mal-traitté, s'il n'en euſt eſté empeſché par noſtre hoſte.

Ie fus menacé de la mort d'vne façon plus fiere par vn ieune homme, lequel apres m'auoir entendu inſtruire vn Catechumene fort malade, que ie voulois diſpoſer à la mort; me dit que i'eſtois vn Sorcier dont il ſe falloit deffaire, que ie faiſois viure & mourir qui ie voulois, & qu'il m'eſtoit auſſi facile de guerir cet homme que de le mener au ciel. Ce reproche n'eſtoit-il pas agreable?

Toutes ces difficultez que le Diable nous ſuſcite n'empeſchent pas neantmoins que la Foy n'acquiere de iour en iour plus de credit parmi les peuples, que ie ne ſois par tout bien eſcouté, que noſtre Chapelle ne ſe rempliſſe de Catechumenes, & qu'enfin ie n'aye baptisé tous les iours des enfans ou des adultes.

Voilà ce que nous a mandé le Pere qui eut alors ſoin de cette Miſſion pendant [165] deux mois, & qui fut obligé de la quitter pour retourner ioindre ſes trauaux à ceux de deux autres Peres à Onnontaghé, où ils eſtabliſſent le fondement & le Seminaire de toutes les autres Miſſions des Iroquois.

Mais depuis ce temps là meſme le Pere y eſtant

Baptism, and that the Christians either fractured their legs, or wounded their feet with thorns, or became consumptive, or vomited their souls with their blood, or were assailed by some other great misfortune.

"If our reputation be attacked here, our life is in no greater security. A warrior of my acquaintance, coming to lodge in our cabin, gave us no little trouble. [164] On three successive nights he became possessed in some way, and fell into a frenzy; he manifested an inclination to take my life, and would without doubt have done me an injury, had he not been prevented by my host.

"I was threatened with a still nobler death than this. A young man, after hearing me instruct a Catechumen who was very ill, and whom I wished to prepare for death, told me that I was a Sorcerer who should be got rid of; that I gave life or death to whomsoever I wished; and that it was as easy for me to cure that man as it was to lead him to heaven. Was not that reproach an agreeable one?

"All these obstacles that the Devil raises up against us do not, however, prevent the Faith from daily acquiring more credit among these peoples. I am listened to attentively everywhere, our Chapel is filled with Catechumens, and, finally, I daily baptize both children and adults."

That is what was written to us by the Father who then had charge of that Mission for [165] two months. He was compelled to leave it, to return and unite his labors to those of the two other Fathers at Onnontaghé, where they are establishing the foundation and the Seminary of all the other Iroquois Missions.

But, since that time, the Father has gone back

retourné accompagné de cinq ou ſix François, & du plus conſiderable du Bourg, qui l'eſtoit venu prier de retourner chez eux, il y fut receu auec tout l'accueil imaginable. Ayant trouué la Chapelle en meſme eſtat qu'il l'auoit laiſſée, il y fit commencer les prieres le iour de ſon arriuée, & les nouueaux Chreſtiens & les Catechumenes firent bien-toſt paroiſtre tant de zele, que le Pere eſcrit que cette Egliſe n'eſt pas moindre dans ſa naiſſance que celle d'Onnontaghé.

there, accompanied by five or six Frenchmen and by the most notable man of the Village, who had come and begged him to return among them. He was received with the warmest welcome imaginable. He found the Chapel in the same condition as he had left it; and on the very day of his arrival he began to hold prayers in it. The new Christians and Catechumens soon manifested so much zeal, that, as the Father writes us, that Church is not less vigorous in its birth than that of Onnontaghé.

BIBLIOGRAPHICAL DATA: VOL. XLIII

XCIV

This is a letter of Paul le Jeune, ended in March, 1657 (no place given, but doubtless Paris), to the mother superior of the Hôtel-Dieu at Quebec. The original MS. rests in the archives of St. Mary's College, Montreal; and this we follow in the present publication.

XCV

For bibliography of the *Journal des Jésuites*, see our Vol. XXVII.

XCVI

In reprinting the *Relation* of 1656–57 (Paris, 1658), we follow a copy of the original Cramoisy edition in the Lenox Library. This volume was edited by Paul le Jeune. In his preliminary epistle he says that Jean de Quen, as superior of the New France missions, had sent over an annual report; but that the vessel which bore it was captured by the Spaniards, who threw overboard all the letters they found. Le Jeune, however, had previously had some advance sheets from De Quen He, therefore, collected as much of the materials as he could recover, which, with the addition of some other unpublished memoirs of the previous year, form the contents of the present *Relation*.

Le Jeune's editorial letter to the Provincial, Louis

Cellot, is dated "Au College de Clermont ce 1. de Decembre 1657." The "Privilege" for the volume was "Donné à Paris le 3. Decembre 1657;" and the "Permiſſion" was issued "A Paris, le 28. Decembre 1656," though in reality only repeating the date of the permission of the preceding annual. Chapter xxi. contains a letter from François le Mercier to the Provincial, dated "A Monreal ce 6. Iuin 1656," which was, in fact, a belated part of the preceding year's report. Chap. xxii. contains a letter from Paul Ragueneau, dated on p. 202, "Du chemin de Kebec à Onontaghé ce 9. d'Aouſt 1657." This latter piece was received while the last sheet of the Relation was in press. The volume is mentioned in no. 110 of Harrisse's *Notes*.

Collation: Title, with verso blank, 1 leaf; Le Jeune's editorial letter, pp. (6); "Table des Chapitres," pp. (2); "Privilege," with "Permiſſion" on the verso, 1 leaf; text, pp. 1–211, with the verso of p. 211 blank. Signatures: *ã* in four, *ẽ* in two, A–N in eights, O in two. No mispaging.

Copies of this *Relation* are in the following libraries: Lenox, Harvard, New York State Library, Brown (private), Ayer (private), Library of Parliament (Ottawa), Laval University (Quebec), British Museum, and Bibliothèque Nationale (Paris). It has been sold or priced as follows: Harrassowitz (1882), no. 39, priced at 125 marks; O'Callaghan (1882), no. 1238, sold for $50, and had cost him $32.50 in gold; Barlow (1890), nos. 1306 and 1307, sold for $12 and $9, respectively; and Dufossé, priced in 1891 and 1892 at 150 and 190 francs.

NOTES TO VOL. XLIII

(Figures in parentheses following number of note, refer to pages of English text.)

1 (p. 31).—This nun was Françoise Giffard, aged twenty-three years (Quebec ed. of *Journal*, p. 207, *note*).

2 (p. 35).—Pierre Duval, born in 1604, came to Canada with his family, including his wife and six children; of these, two were drowned, and one slain by the Iroquois. The date of his death is not recorded.

3 (p. 35).—Regarding this voyage of Bourdon, see vol. xi., *note* 11. Its date has been given by various writers as 1656; but the statement of the *Journal* in our text, with other evidence, corrects that error. The subject has been carefully investigated by J. E. Roy; see his excellent paper in *Bulletin des Recherches Historiques*, vol. ii. (1896), pp. 2–9, 21–23—also published in separate form (Lévis, Que., 1896).

4 (p. 37).—Pierre Miville (as the name is given in the Nôtre-Dame registers), a native of La Rochelle, brought his family to Canada before 1640; he died at Quebec in October, 1669. Tanguay mentions him as captain (presumably of militia) of Côte Lauson.

5 (p. 41).—Jean Lemire, born in 1626, near Rouen, married (October, 1653) at Quebec, Louise, daughter of Nicolas Marsolet (vol. v., *note* 35); she was then thirteen years old; they had sixteen children. Lemire was elected syndic of Quebec, in 1664 and again in 1667; he died in October, 1684.

6 (p. 41).—"After this phrase, in the original, a space of four or five lines is left blank. Father de Quen doubtless intended to insert therein the Huron's reply, and the signification of his two presents."—Quebec ed. of *Journal*, p. 212, *note*.

7 (p. 43).—De Mores is but a variant of Du Maure, the seigniorial title of Jean Juchereau (vol. xxvii., *note* 15).

8 (p. 51).—Batiscan (Baptiskam) is the name of a river traversing Champlain County, Quebec, and discharging into the St. Lawrence; it gives name to the town of Batiscan, 57 miles west of Quebec. The seigniory of Batiscan was granted to the Jesuits in

March, 1639, by Abbé de la Ferté of Chateaudun, France; see terms of that concession in Sulte's *Canad.-Français*, t. ii., p. 69.

9 (p. 53).— Gabriel, abbé de Queylus (Kélus), had been an associate of Olier at Vaugirard (vol. xxi., p. 312) and became a prominent member of the Sulpitian community, founded by Olier. He did much to improve its discipline, also to establish ecclesiastical reform in various parts of Languedoc. The Associates of Montreal desired his appointment as bishop of Canada; but the greater influence of the Jesuits secured that dignity for Laval. The Associates also preferred a secular clergy at Montreal, and obtained from Olier four Sulpitians, of whom De Queylus was appointed superior. Just before their departure for Canada, Olier died (Apr. 2, 1657). They asked, and obtained, from the archbishop of Rouen the powers and authority commonly granted to missionaries in Canada; but he also appointed De Queylus his representative and grand vicar for all New France. The abbé's attempt to enforce the authority thus granted occasioned, of course, much dissatisfaction to the Jesuits; and the relations between them and the Sulpitians were, in consequence, long unfriendly. For a minute account of this whole affair, see Faillon's *Col. Fran.*, t. ii., pp. 270–282; and Rochemonteix's *Jésuites*, t. ii., pp. 189–231, 277–305. Cf. vol. xvi. of this series, *note* 5. De Queylus went to France in 1671, intending to return next year to Canada; but his health gave way, and he was obliged to retire from active life. His death occurred at the Sulpitian seminary in Paris, March 20, 1677.

10 (p. 57).— From this point to the end of the next paragraph (September 2–6), the handwriting is that of Druillettes; thereafter, the record is kept by De Quen.

11 (p. 63).— Lambert Closse, a native of Touraine, had come to Montreal with Maisonneuve (1641), and was next to the latter in command of the garrison there, bearing the title of major or sergeant-major. In August, 1657, he married Elizabeth Moyen, by whom he had two daughters, but one of whom survived infancy. Closse received a grant of land at Montreal in 1650. In February, 1662, he was slain by the Iroquois, while aiding some Frenchmen whom they had attacked. He is described by contemporary writers as a man of great uprightness and piety, and a fearless and gallant soldier; his bravery, it was thought, had saved the infant colony of Montreal from destruction by the savages.

12 (p. 67).— "That is, his servant — who, according to the registers of Nôtre-Dame of Montreal, was called Jacques Noël" (Quebec ed. of *Journal*, p. 224, *note* 1).

Nicolas Godet, born (1581) in Perche, was one of the first settlers

at Montreal (1641); he brought with him his wife (*née* Françoise Gadois), and four children. Lands were granted him in 1650. His youngest daughter, Mathurine, at the age of fourteen married (1651) Jean St. Père (St. Pair), a notary, who came to Montreal two years after Godet. Grants of land were made to him in 1650, 1651, and 1654. At his death, he left two young children; a year later, his widow married Jacques Lemoine. Dollier de Casson, in his *Histoire du Montréal* (Quebec ed., 1871), p. 68, praises St. Père as a man of excellent character, intelligence, and judgment.

13 (p. 69).— Jean de Lauson, governor of Canada, resigned that post before his term of office expired, and, in the autumn of 1656, returned to France. He left the charge of affairs to his son Charles (vol. xxxvii., *note* 6); but the latter grew weary of such responsibility, and, in September, 1657, sailed for France, leaving the government of the country to Louis d'Ailleboust (vol. xxiii., *note* 16), Jean de Lauson's predecessor. In place of the last named, the Viscount d'Argenson was appointed by the king (January, 1657); but he did not arrive at Quebec until July, 1658, until which time D'Ailleboust was acting governor.

It may be added here, that the contention of P. G. Roy in regard to D'Ailleboust's daughter, mentioned in vol. xxxii., *note* 18, is sustained by M. Ernest Myrand, in *Bull. Rech. Hist.*, February, 1899, pp. 43–51. He cites documents which show that D'Ailleboust had no children; Tanguay consequently errs in saying that his daughter married De Lauson.

14 (p. 73).— Jean Levasseur (also named Lavigne), born in 1622, came from Rouen to Canada. In 1648, he married Marguerite Richard, by whom he had twelve children. He is mentioned in the text as a sergeant; by Tanguay, as a bailiff. In January, 1664, he and two other Montreal habitants obtained from De Lauson the island of St. Paul, near Montreal. Soon afterward, this concession was equally divided between the three; but, in 1669, Lavigne gave his fief to Marie Le Ber. He died in August, 1686.

15 (p. 73).— François d'Allet, who probably acted as the secretary of De Queylus, was one of the four Sulpitians who arrived in Canada in 1657. He remained there until 1671, when he returned with De Queylus to France.

Louis Théandre Chartier de Lotbinière was born in 1612, of a noble family in Paris. Tanguay traces this family line to the early part of the fourteenth century; there is, he says, no other Canadian stock which can be traced back so far as this one. Louis married (1641) Marie Elizabeth, sister of Mathieu d'Amours (vol. xxx., *note* 14), by whom he had two children. He was one of the Tadoussac

trading company in 1663; and, in the following year, was appointed procuror-general by De Mézy. He is also mentioned in the census of 1667 as lieutenant-general, civil and criminal, for the seneschal of Quebec. Chartier was granted lands in 1662, 1672, and 1685. The first of these concessions was a part of the lands donated to the Récollet missionaries in 1620, located on the St. Charles River (vol. iv., *note* 22). Upon the return of that order to Canada (1670), Chartier restored to them his share of their lands. It was at his house that "the first ball in Canada" was given, as noted by the *Journal* (February, 1667). He died in September, 1690.

16 (p. 73).—"The Jesuits, having been given the choice, in 1645, of accepting 6,000 livres, for building a clergy-house upon the church lands [see vol. xlii. of this series, *note* 28], or of building with their own funds and handing over that amount to the Community of Habitants, preferred the latter alternative; and they did, in fact, pay the 6,000 livres (1655) to the treasurer of the Community. On his arrival, Monsieur the abbé de Queylus, now curé of Quebec, finding himself without a clergy-house, brought suit against the Jesuit Fathers, to compel them to give up to the parish the new dwelling which they had just built, or to pay it the 6,000 livres. They were notified of the interlocutory mandate of the seneschal, as the *Journal* here indicates, Nov. 22, 1657; and four months later, March 23, 1658, the governor, M. d'Ailleboust, rendered a definite judgment. By it he declared that 'the Community of Habitants was duly made responsible for paying, in release and acquittal of the said Jesuit Fathers, the said sum of six thousand livres; and the agent of the said Community, M. Jean Gloria, was sentenced to pay, in preference to other debts of the said Community, the said sum of six thousand livres, to be employed in the erection of the said clergy-house.'"—Quebec ed. of *Journal*, p. 226, *note*.

17 (p. 143).—Zacharie Dupuis, the leader of this expedition, was a native (1608) of Rieux, France. It is not known when he came to Canada. Previous to his departure for Onondaga, he was commandant of the fort at Quebec; in 1670, he was major of the Montreal garrison; and, in 1672, he obtained from the Sulpitians a grant of land below Lachine. He died at Montreal, in June, 1676. In 1668, he had married Jeanne Groisat; there is no record of her death, or of children born to them.

18 (p. 147).—*Atoka* (*atoca*, *ataca; toca*, Sagard): the common cranberry (*Vaccinium macrocarpon*, Gray), still known to the French Canadians by its Indian name. It is figured and described by Charlevoix (*Plantes Amer.*, p. 39). Cf. the *cerises sans noyau*, "cherries without stones," on page 257 of this volume.

19 (p. 257).—The nuts here mentioned are doubtless those of the hickory (*Carya*, Nutt.).—the "shell-bark" variety *(C. alba)*, or the "pig-nut" *(C. glabra)*, which are sweet; and the "bitternut" or swamp hickory *(C. amara)*, the nuts of which, although intensely bitter, yield excellent oil. See Charlevoix's description of these (*Journ. Hist.*, p. 162). The Indians pounded the kernels to a paste, which they boiled in water; the oil, rising to the top, was skimmed off, and preserved in gourds or in vessels of bark; it was used to enrich and flavor the sagamité and other foods. The sunflower *(Helianthus)* was prized by the natives for the oil obtained from its seeds, "though among the Northern tribes the oil made from it was not eaten, but was used on the hair."—Carr's "Food of Amer. Indians," *Amer. Antiq. Soc. Proc.*, vol. x., part 1. pp. 171, 172.

20 (p. 259).—The "cherries without stones" refer to the cranberry *(note* 18, *ante)*. The fruit resembling an apricot is probably the May-apple *(Podophyllum peltatum)*; cf. vol. xiii., *note* 3. The "apples shaped like a goose's egg" are the fruits of the papaw *(Asimina triloba)*.

The "universal plant" mentioned in our text has not yet been, so far as known, identified; and it seems to have escaped the notice of most botanical writers. The description given in this *Relation* would indicate, however, the common sassafras *(Laurus Sassafras*, Linn.; *Sassafras officinale*, Nees.; *Sassafras Sassafras*, Karsten, and in *U. S. Pharmacopeia)*. It is indigenous in America from Canada to Brazil; in southern latitudes it becomes a tree 30 to 50 feet high, but north of 40° N. lat. it is found as a low shrub, three to five feet high. This consideration will account for the Father's mention of it as "a plant." The sassafras has always been prized for its medicinal virtues: it had been long used by the natives of Florida before the Spanish conquest; upon its discovery by white men, it speedily became a valued drug in Europe, and an important article of commerce from America; and it is still employed to a considerable extent, especially in domestic medicine in the United States. Every part of the tree is used medicinally; for list of these uses, see Rafinesque's *Medical Flora* (Phila., 1830), vol. ii., p. 235. The bark affords a dye for a handsome and permanent orange color. See the admirable monograph, historical, bibliograpical, and practical, on "Sassafras," by Prof. John U. Lloyd, in *Pharmaceutical Review*, Dec., 1898, pp. 450–459. The sassafras is figured and described by Charlevoix, in *Plantes Amer.*, pp. 9, 10. Thanks are due Prof. L. S. Cheney and Dr. Rodney True, of the University of Wisconsin, for information and suggestions regarding this subject.

21 (p. 261).—In regard to the mineral springs mentioned in the text, the first one has never been exactly identified. By land, it

would be about 30 miles from the fort to Auburn; but such a spring would be at least at the base of the limestone rocks, farther north, and probably in the Salina group. The river route, two days' journey, would bring the travelers to the salt springs at Montezuma; and the text seems to imply salt springs highly charged with lime. The sulphureous odor and the milky tinge would be caused by the decomposition of sulphate of lime. There are many small springs of this kind, continually forming calcareous tufa — sometimes encrusting large masses of leaves or moss, and sometimes forming masses of a light, spongy nature, yellow in hue. When wet, these are quite caustic to the touch.

The "burning spring near the Senecas" is in the town of Bristol, Ontario County, half-way between Canandaigua and Honeoye, where Charlevoix's map locates it as "Fontaine brulante." There are several other carbureted hydrogen gas springs in Ontario County.

The spring "toward the country of the Cats" (Eries) was probably the noted Oil Spring in the town of Cuba, Allegany County, about 50 miles S. W. of the "burning spring." It is on the Oil Spring reservation, and is described as a dirty, stagnant pool, 20 feet in diameter, and without an outlet. A yellowish-brown oil collects on the surface, which is skimmed off. In my younger days, it was well known as "Seneca oil," and was a popular remedy. This spring was so highly esteemed by the Senecas that in their treaties they reserved it, with a square mile of land.

The spring toward Cayuga cannot be satisfactorily identified. There are several magnesian springs, but not located as in the text. I think it was one of the common springs, highly charged with sulphate of lime. John Bartram saw one of these in 1743, at Onondaga; but it was not odorous, being above the gypsum rocks. Cf. allusions to the mineral springs of that region, in Robert Munro's *Description of the Genesee Country* (N. Y., 1804; reprinted in *N. Y. Doc. Hist.*, vol. ii., pp. 679–689). — W. M. Beauchamp.

Cf. vol. viii. of this series, *note* 35, regarding the "burning spring."

22 (p. 303). — *Pignons d'Inde:* the seeds of *Jatropha curcas*, one of the Euphorbiaceæ; physic-nuts, Barbadoes nuts (Eng.), *médécinier* (Fr.), or *Brechnüsse* (Ger.). It was introduced from Brazil by the Portuguese, and readily became naturalized in India and other tropical countries. The root, leaves, juice, and the oil of the seeds, are all used for various medicinal purposes. The seeds are actively purgative. See Dymock's *Pharmacographica Indica* (London, 1893), vol. iii., pp. 274–277; cf. Berg's *Pharmakognosie des Pflanzen- und Thierreichs* (Berlin, 1879), p. 443.